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International Journal of Religious Education



SEPTEMBER 1944

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A PRAYER

O God, Thou who hast ever brought all life to its perfection by patient growth, grant me patience to guide my pupils to the best in life.

Teach me to use the compulsion of love and of interest; and save me from the weakness of coercion.

Make me one who is a vitalizer of life and not a merchant of facts.

Show me how to overcome the forces that destroy by harnessing the urges that lead to the life abundant.

Give me such a sense of value that I may distinguish the things that last from those that pass, and never confuse mountains with molehills.

Grant me insight to overlook the faults of exuberance because I can see with prophetic eye the possibilities of enthusiasm.

Save me, O Lord, from confusing that which is evil with that which is only immature.

May I learn the laws of human life so well that, saved from the folly of reward and punishment, I may help each pupil of mine to find a supreme devotion for which he will give his all. And may that devotion be in tune with Thy purpose for Thy world.

May I be so humble and keep so young that I may continue to grow and to learn while I teach.

Grant that I may strive not so much to be called a teacher as to be a teacher; not so much to speak of Thee, but to reveal Thee; not so much to talk about love and human service, but to be the spirit of these; not so much to speak of the ideals of Jesus, but in every act of my teaching to reveal His ideals.

Save me from letting my work become commonplace by the ever present thought that, of all human endeavors, teaching is most like the work that Thou hast been doing through all the generations.

Amen.



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—Prayer by Chaplain Wallace Grant Fiske, OCS, AAFETTC,
at the Florida Education Association District Convention.

Courtesy, National Education Association.

When do I believe in man?

By Benjamin E. Mays*

IF ONE BELIEVES in man from the point of view of the New Testament and that of Christian affirmations, certain other convictions about man must inevitably follow: he must accept the findings of science and the revelation of the Judeo-Christian religion that the human family began in unity and not in multiplicity; and that in the case of the latter, this unity of origin was and is in God. If man began his life in God, he has status not because he belongs to a particular nation, not because he belongs to a particular race, not because of geographical accident, and not because of economic or intellectual power, but one has status because he is akin to God.

If the statements above are true, it must also be true, as the Christian faith affirms, that the life of each individual is of intrinsic worth and that the life of each person is sacred. This conviction must cover the entire human family. It must include members of every race and nation, the high and the low, the rich and the poor, the learned and the untutored. If this is what one believes intellectually about man, such a belief must be completed in his behavior three hundred and sixty five days out of the year. It is this belief in man that governs my behavior to an amazing degree.

When my attitudes are Christian

Let me demonstrate first from the standpoint of an attitude. I belong to a race that is the object of as much prejudice and is discriminated against as much as any race that walks the earth. And yet I believe I am correct, and I know I am sincere, when I say that I hold no prejudice against any man or any woman because he or she belongs to a different nation or a different race. I believe I am correct, and I know I am sincere when I say that I want nothing for my race that I would deny to other races, and when I say that I have never been jealous when a member of another race acquired great wealth or learning or when he achieved great renown. I have wanted something similar for members of my own race, but I have never been angry or vicious in my action or remarks because a member of another race achieved. A belief in man must transcend all artificial barriers based on nationality, race or group. When these attitudes and practices actually control my conduct, then I believe in man.

I have been fortunate to include in my fellowship persons of many races and nations: English, French, German, American, Chinese, Japanese, Hindu, Jews, Negroes, Whites, Egyptians, and others. My life has been enriched

because of these contacts and I have found just about as much to admire and respect in the one as in the other. This fellowship, though brief, has included a king, a maharajah, and the former and the present archbishops of Canterbury. These were delightful experiences. But the experience was also delightful when I enjoyed the fellowship of a group of "untouchable" boys in India. The maharajah and the "untouchables" are both children of Christ's God. Given a chance under God, the "untouchable" might become the equal of the king, the maharajah, or the archbishop of Canterbury.

When I include others in my fellowship

In areas where I have considerable control, in my home, church and school, national and racial boundaries are non-existent. No one could be refused admission to our home because of nationality, economic position, social standing, or race. Our home is open to our friends and they embrace races from various parts of the earth. No one could be refused admission to our college platform on the basis of nationality or race. Member of various races speak to our students. In areas where I control—in my attitude toward man, in my personal life, in my home, church and school—I seek to demonstrate the Christian philosophy, "I believe in man." It is in areas where we control, or where we can add an influencing act or word, and fail to do so, that man is most accountable to God.

When I refuse to exploit others

Some years ago, my wife and I were social workers in a Southern metropolis, where labor was cheap and where human exploitation was common. It was not possible for my wife to do her work as a case worker and do the laundry too. A woman in the community solicited the work. She was in need and illiterate. Regardless of the quantity of laundry, her price was always fifty cents. We had just married and we had little. But we could never pay her just fifty cents. We tried to pay her what we would have paid an established laundry. To us to take undue advantage of the helpless because they are helpless is to take undue advantage of God and to negate our belief in man. We should have done more for the woman but we certainly could not have done less.

In the same work, we had many opportunities to cash in personally on our favored position in the community and take advantage of those less fortunate than we. We saved several boys from the reform school. A mother, grateful for what we had done, offered money. Several offered to pay. They were all poor so we could never accept their money. If they had been wealthy, we would have accepted contributions for the furtherance of our welfare program. A belief in man, which is for me inseparable from a belief in God, should always function so that in areas where we control we should never take advantage of another because our positions make such possible. As I see it, this is not a philosophy that works only between man and man but it can become the basis of operation in every area of life—in economics, in politics, in education, and in government—provided we believe in man and possess the will to round out our intellectual belief by living in accordance with it.

* President, Morehouse College, Atlanta, Georgia.

Teaching as Jesus taught

A service of dedication to the teaching work of the church

By Helen Kromer Davis*

PROCESSIONAL HYMN: "Faith of Our Fathers"

CALL TO WORSHIP:

We face a humanity that is too precious to neglect.
We know a remedy for the ills of the world too wonderful to
withhold.

We have a Christ who is too glorious to hide.
We have an adventure that is too thrilling to miss.

G. P. HOWARD

INVOCATION:

"Our Father, thou who hast chosen to give to each generation a new chance through little children, placing them in the care of those older in years and in Christian growth—we come seeking light. We pray for an infilling of thy spirit and we await such an experience of thee that we shall know no peace save as we shall guide others in their quest for knowing and loving and living by thy will as revealed through thy Son. 'May the words of our mouths and the meditations of our hearts be acceptable in thy sight, O Lord, our strength and our redeemer.'"¹

I fain would be the sculptor of a soul,
Making each strong line fine,
Each feature faultless.
Yet the sculptor cannot carve
In wood or stone
An image nobler than he sees
Within his own stout soul.

So, gazing at the tools within my hand,
I shudder! How escape from self—
Pitiable, limited—
That I may be indeed
God's carver?
Happy is this thought:
There is a Guide for me,
Who, in his living flesh
Has given me the perfect image that I
seek, of God!

—KAGAWA²

SCRIPTURE LESSON: Luke 6:12-23

ANTHEM

PRAYER:

O God our Father, to thee who hast made the ripe beauty of autumn, the thick whiteness of the winter, the delicate birth of the spring, and then hast shaken down these buds to unfold into the maturity of summer, we come this morning simply, as we are. Thou art aware of all our inability, our laziness, our unwillingness to do our share.

Whisper to us as gently as the soft wind sweeping against the clouds at dawn. Tell us, help us somehow to know that all

we taste and touch and see came through the earth from thee, and must in turn be shared with others, given back to thee with added measure.

Use us as the instruments of thy teaching—whether it be answering a child's question as supper is prepared, riding to work with a friend, or leading the thought in a regular class. Let others feel thy spirit so vividly within us that though we never teach by word, the radiance that fills our lives speaks louder than the spoken lesson. Give us patience and deep understanding that we may always look beyond bodies to living souls and their potential power.

And O, our Father, never let us belittle whatever is done in thy name—though the gain cannot be seen, though a change in hearts may be imperceptible—give us the knowledge that thou wilt bless our effort and devotion, that whatever is planted in a mind bears fruit either early or late, and what we do through this church in guiding the growth of persons shall echo and re-echo to thy great good in the years to come.

We are just one church among the millions. Our boys and girls and men and women are but a few of all who live and breath upon your earth, and yet we know each soul is precious in thy sight—of infinite worth to thee. Our time, our talent, all that we have learned in the study of thy will, we give to thee. Give thou to us the steady surety of thy blessed presence.

In Jesus' name we pray, Amen.

CHORAL RESPONSE

MESSAGE—WHAT IS TEACHING?

(Let the superintendent of the church school and a representative teacher, robed if possible, stand on either side of the minister and the three take part in the following conversation. If desired, this may take the place of the sermon for the day.)

Teacher: What is it, to teach?

Superintendent: It is to begin a process of study and growth and surrender that shall lead one into such a knowledge of God that he can interpret God's will not only by words, but by his very life as he lives it.

Minister: It is to study the Bible; to seek to understand the life of Jesus that one may see God revealed through him; to work through the church in an effort to grow in the knowledge of him by giving oneself to his work; to seek contact with those who have gained a closeness with him; to search out all truth that one may come to know him by every pathway known to men; to say to oneself—"I belong here. I am as much a part of this universe as the stars that wheel out overhead each night, as the tall, slim branches of trees, as the tiniest grasses beneath my feet. I am a part of a great plan. I have a job to do, a definite work to fulfill. If I fail, so does also my part in that ultimate purpose."

Teacher: What is it, to teach?

Superintendent: It is to see people not as they are, but as all they can become.

Minister: Jesus took a group of twelve men, fishermen, workingmen, very ordinary men. He said, "Come with me and I will make you fishers of men." Then he molded them and shaped their minds: ignored their failures by weaving them into future successes; believed in them so thoroughly that they began to believe in themselves. Out of that group came the seeds of the Christian Church.

Jesus took Peter—the impetuous, changeable Peter—and by his continued faith in him earned him the title, "Peter—the Rock."

He refused to judge Mary Magdalene, giving her his confidence and faith instead, and she became a new person and a follower.

He spent a few hours in Zaccheus' home, showing him a new way of life, giving him friendship and encourage-

* New York City.

¹ By Roy A. Burkhardt.

² "Sculptor of the Soul" from *Songs from the Slums* by Toyohiko Kagawa. Copyright, 1935. Used by permission of the publisher, Abingdon-Cokesbury Press.

ment, and Zaccheus gave back all that he had taken wrongly and tried to live God's way.

Teacher: What is it, to teach?

Superintendent: It is to create through experience what is first put into words.

Minister: Jesus not only talked of God's love, he made it tangible to those who lived with him and knew him. Preaching that God is One Father and all we are brothers, he began to build brotherhood into life all about him. Wherever he touched people, circles of fellowship began to grow; life had more meaning; hours spent together were richer when Jesus was part of a group.

All his life was paid out bit by bit for others. His entire existence was given to preach and heal and minister; to encourage, to help, to answer all need as it touched him.

Dr. John Van Ess tells a story from Arabia: "For years and years I had tried to present Christ to the Arab boys: his life, his cross, his salvation. A young American fresh from college, with the light of heaven in his eye and the smile of God on his face, came to join me for a short time. For fifteen months he taught the boys, lived with them, played with them, and then, by an accident, God took him. The boys began to come to me and say, 'Sir, now we understand what you have been trying to teach us about God; how he made himself visible, and lived among us, and suffered with us, and died for us. We have seen it in Mr. Raymond. That is what God did.' I awoke to the fact that we cannot make men hear the Atonement; we must make men see it."

Teacher: What is it, to teach?

Superintendent: It is to honor the power of choice each person has, yet make the way of Jesus unmistakably vivid.

Minister: A certain ruler asked him saying, Good Teacher, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? None is good, save one, even God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother. And he said, All these things have I observed from my youth up. And when Jesus heard it, he said unto him, One thing thou lackest yet; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. But when he heard these things, he became exceeding sorrowful; for he was very rich. And Jesus, pitying, watched him turn and walk away.

We cannot impose the message of Christ upon another's heart. We can only seek to let its glory and beauty shine through our own lives until the faith we have kindles faith in another. In quiet confidence, seeking one way and another to open the doors of a mind, persistently making it possible for new persons to enter the fellowship, maintaining as steady companionship with all those who want to be a part and yet hesitate, we can be sure the constant invitation has been made. And God will add his desire to our effort.

HYMN: "Immortal Love, Forever Full"

Installation and Consecration Service³

(Will the teachers and officers of the church school please stand?)

Church School Superintendent: In calling you to be teachers and officers in the church school, the church has

³ This service of dedication is adapted from one used by the First Baptist Church of Evanston, Illinois.

Religious Education Week

September 24—October 1

The accompanying service of dedication of church school teachers and officers is designed for use on one of the Sundays of Religious Education Week. Denominational plans for this week were given in the July-August issue. Promotional and educational materials may be obtained from denominational boards. In addition a "Radio Resource Bulletin" published by the International Council of Religious Education at 35c contains three radio scripts and valuable content materials for use by local churches and community and state Councils.

committed to you as important a task as lies within her power to bestow. Yours is the high privilege of guiding and inspiring boys and girls and men and women in the way of life eternal. In this you are co-laborers with Jesus Christ, the great Teacher, and belong in that noble succession of loyal and patient souls who have carried the light of the gospel forward from one generation to another.

Teachers and Officers: Inasmuch as we have been called to the ministry of teaching in this church, we will endeavor, God being our helper, to discharge faithfully its duties. We will strive to be diligent in study, regular and punctual in attendance at church and church school; and will maintain a sympathetic and friendly contact with our pupils, earnestly seeking by word and example to win them to Jesus Christ and the Church.

(Will the members of the choir please rise?)

Minister of Music: The ministry of music is one of the ancient and beautiful ministries of religion. For the use of the Temple were composed imperishable Psalms, and for the service of the Christian Church, some of the noblest music of the human spirit has been inspired. You enter a noble heritage, a heritage of song.

Choir: We the members of the choir know that great music is itself an oblation to God. We dedicate ourselves to the creation of music which shall be a worthy form of thanksgiving and praise and to the leadership of music which shall be an act of worship by the whole congregation. To this end we shall prepare ourselves in technical skill and in prayerful spirit, with discipline, humility and grace.

(Will the officers of the church and of its organizations please stand?)

Minister: You, who are the newly elected officers of the church and its organizations, have become participants in the honorable and sacred heritage of Christian leadership. You are in the line of those deacons and stewards who have been elected and consecrated to serve the Church in every generation, beginning with New Testament times and continuing in unbroken succession to the present. [You of the standing boards and committees take your places among your fellow officers who have already served this church one or two years.]

Do you promise to further the spiritual renewal and general advancement of the church to the best of your ability, to cooperate with others in promoting its harmonious and effective working in all departments,

(Continued on page 17)



Jane worked a while on her lesson plan, then asked Miss Abbott's help.

Ellis O. Hinsey

Helping the new teacher

By Ida Binger Hubbard*

MR. BENNETT, superintendent of Grace church school, and Miss Abbott, director of the junior department, were talking to a new teacher.

"Jane," said Mr. Bennett, "we welcome you to the fellowship of our church school staff. The church considers teaching one of the most important things it does, and is back of you in this job. We will give you a good place to work in, the best of teaching materials, and Miss Abbott is going to help you get started. Later on you will have a chance to go to some special leadership training schools."

"Thank you," replied Jane. "I know I'll have to study if I am to be a good teacher."

"We all have to do that," said Miss Abbott. "To get started we would like you to meet with the other junior teachers on Thursday evening. We are going to study the new unit which begins two weeks from Sunday. That is the day you will begin teaching."

"I'll be there," promised Jane.

When the junior teachers met they went over the materials of the unit, noting its purposes, the Biblical selections, the stories, the discussion questions, the suggested activities, and the hymn and picture studies. Then Miss Abbott suggested that each teacher work on her own plan for the

first session. Jane worked a little while, then asked Miss Abbott to talk it over with her. In her completed lesson plan she first put down, "My purpose for this session is—." Then, after "In order to accomplish this purpose I shall—," she wrote out each step she planned to take during the class period, from the pre-session picture study, through the guided study, discussion, story, activity, and recall, to the share her class would take in the departmental fellowship and worship period.

When the plan was complete Miss Abbott asked Jane to go back over it to check the parts that needed special preparation. Jane checked the story, the discussion, and the securing of the study and work materials.

At Miss Abbott's suggestion, Jane visited the junior department the following Sunday so that she could become familiar with the room and the equipment and observe the juniors at study and work and worship. Miss Abbott told her: "I shall be over here at my desk next Sunday while you are teaching. If you find that things are not going quite as you planned, just go on doing the best you can. Do not call me unless you are quite sure that you are not ready to cope with the problem. After the session we shall talk over both the strong and weak spots in your work. You will probably have some of both kinds; at least that is what happened when I started to teach."

Jane was at the church early on that important Sunday morning when she first met with her class. She was glad to find that Miss Abbott was also early. She arranged her materials and talked over several details with Miss Abbott. When the first junior came she was ready to greet him. Soon he and others who arrived early were busy finding answers to the questions she had prepared. Almost unaware of time, the boys and girls continued with the supervised study and the discussion questions. Jane found her voice shaking as she started the story but it steadied as she found

* Le Mars, Iowa. Director of Children's Work for the Des Moines Area of the Methodist Church.

the juniors eagerly following her words. There was a break after the story and for a moment she lost the attention of the group. She referred to her notes and then proceeded to suggest the possible activities which would help the boys and girls to use their new knowledge. The juniors quickly decided which activity they wished to work at and immediately began the work.

When it was time to put away the work materials Jane found herself enthusiastically recalling the experiences of the hour with the boys and girls. They joined the department group eagerly reporting their discoveries and plans and joining wholeheartedly in the worship that followed.

"I'll remember to bring the book I promised," said one of the boys as he left.

"I'll make the scroll just like it is in the picture we studied," declared a girl.

"Good work," said Miss Abbott, joining her at that moment. "They are on the search with you. Let's sit down and talk it over."

Together they went over the original plans to see wherein there had been changes. They asked themselves if the purpose of the session had been accomplished. Jane asked

why it was that she had lost the attention of the group after the story. Miss Abbott thought it was because she had not concluded her story in the way that would bring about the desired response. They talked over the procedures for the next work period. Miss Abbott advised Jane to reread the section on activities in the teacher's guide. She also suggested some reading concerning the use of the Bible, adding that, if the other teachers agreed, that might be the topic for discussion at the next workers' meeting. Jane suggested that she would have her plan for the next session ready by Thursday so that Miss Abbott could go over it with her in plenty of time to make adjustments.

"Well, how did it go?" asked Mr. Bennett, coming to the door.

"All right," answered Jane. "I am beginning to understand. I know it won't be all wrong if I get Miss Abbott's help ahead of time so I'll keep on doing the best I can." And Jane left in an eager and expectant mood.

"In the beginning . . . let there be light," said Mr. Bennett, smiling at Miss Abbott. "You've started another good teacher for Grace church school. We are grateful to you."

We like the unified service

By Alice K. Montin*

IN WALNUT CREEK, California, we found that gasoline rationing was having its effect on our church attendance. Parents drove their children to Sunday school and came to get them, but excused themselves from attending church on the ground that it meant two trips in their cars. (We are a suburban community some seventeen miles from a large metropolitan center, and with no transportation facilities but our own cars.) Another aspect of the problem which troubled our pastor, was the fact that our Sunday school was growing while church attendance dropped, and most of the children thought of the Sunday school as entirely divorced from the church. Therefore, beginning last September, (1943) we attempted the Unified Service Plan, beginning our worship at 10:30. Many of us felt that starting early, at eight or nine, would provide further advantages, but a vote by mail revealed that the farmers, who comprise a third of our membership, could not conveniently attend an early service.

The idea of families attending together was stressed from the first. Children sit with their parents during the church service. Beginners and primaries stay through responsive reading and a choir anthem. Baptisms and other ceremonies which might interest these smaller children are scheduled during this early period. Juniors and intermediates go to classes during a hymn just before the sermon; young people and adults stay for the entire church service and

then have half-hour classes. All dismiss at twelve.

Under this arrangement beginners and primaries have one hour and fifteen minutes in their own departments; juniors and intermediates, one hour. The church service is complete in every detail.

The chief difficulty arising out of the plan is that teachers in all departments but the young peoples' and adult groups, have to have substitutes in order to stay through a complete worship service. This makes necessary a group of trained substitutes on the regular faculty.

Thus far, however, the results of the plan have more than justified the difficulties. Children have brought their parents because they did not want to sit alone with the teacher when other children sat with their parents. Fathers and mothers who never before attended Sunday School are surprised at how interesting a class really is.

There have been noteworthy gains in all departments of the Sunday school and the attendance at the church service has increased. It is interesting to note that the bigger gains were made in the beginners' department, which grew from an average attendance of fifteen during the last twenty-one Sundays of 1942, to an average of twenty-six during the same period of 1943. The adult classes grew from two with an average attendance of ten, to two with an average of seventeen, plus a brand new adult class with an unrecorded attendance. The primary department grew from twenty-four to thirty-five during the same period. Gains were smallest in the young people's class, partly because the draft has been taking the young men, and also because several teachers have been recruited from this group. Church attendance has mounted from an average of seventy to an average of one hundred and twenty-five. Our experiment which started as a "duration" enterprise promises to succeed so well that we shall want to carry it on permanently.

* Walnut Creek, California

The community must serve its children

By Ruth Shriver*

WE ALL HOPE that in the world of tomorrow religious education will surpass itself in its present rich contribution to child life. But no matter how far it goes in that direction, it will not work alone; unmet needs of children created by conditions outside the reach of religious education, as well as agencies outside the church designed to meet those needs, will either aid or hinder what we strive so earnestly to do. This fact has important implications for the church.

The unmet needs of children

The church must be aware of the great unmet needs which have ballooned into unusually serious proportions during the war, but which have both a long past and a certain future unless we can do something about them.

Put briefly, some of the most crucial areas of need are: economic undergirding for the home in times of unemployment and economic crisis; adequate educational opportunity for every child, city or country, white or black; safeguards against harmful child labor; provision for health, both mental and physical; opportunities for library and recreation service; special aid for deaf, blind, crippled, and mentally retarded children; and safeguards against juvenile delinquency.

Recommendations for meeting these needs

The proposals of the Children's Bureau in Washington, as expressed in the pamphlet *Our Concern—Every Child*, assume that the local community itself can do most for its own children and that state and federal agencies will come into the picture only as additional funds and resource leadership are needed.

As to what the community can do, the Children's Bureau itself does not discuss detailed program proposals; rather it attempts to give guidance to the local community in studying its own needs. The pamphlet mentioned above devotes over half of its 84 pages to study outlines for each separate area of need, such as recreation, child labor, and all other important related problems. These study guides, issued so recently as March 1944, bring to us the best of fact-finding procedures for better understanding of our own community needs.

The one recommendation for action on which the Children's Bureau is very clear is that *these problems must be attacked unitedly* by the community's educational and welfare agencies. Too long all of us, in the church and outside, have each tried to make our own unique and specific

contribution, but the result has not added up to solving our welfare problems. It must be remembered that during the years while these serious problems were evolving, we have also been evolving a great mass of what has been estimated to be between 350 and 450 national and local educational welfare agencies. In the meantime the child—who is a *whole* child, not a segmented one—suffers.

Some kind of community agency is needed as a clearing house. The lead in bringing together such a group, with representatives from all interested agencies, may come from *any* interested group. This might well be the church. The chairman will need to be a capable leader who has time to devote to the task. There should be representation from such interests as: the public health and social welfare administration; the school system; family welfare and child-caring and protective agencies under private auspices; the juvenile court; church groups; racial groups; libraries; youth-serving agencies; and many others.

Once such a community group has come into being, the next step would be to use the guides suggested in *Our Concern—Every Child* and see how your town rates. It may rate 99% in most areas, and be down to 10% in others. A study approach is the only way to find out.

Further suggestion as to church cooperation

Within the last two years there has come into being an Inter-Agency Committee on Child Welfare, sponsored by the Federal Council of Churches, the United Council of Church Women, the Home Missions Council, the Town and Country Committee, and the Children's Department of the International Council of Religious Education. The headquarters are in the offices of the last-named organization. This Committee is taking a slow, experimental approach to the national problem of child welfare, but is attempting at the same time to guide local communities in relating the church to the welfare problem. The experimental document listed below is available for temporary use.

The guides recommend a certain set-up in each local church and for the Council of Churches in the community. They give detailed help in selecting persons to represent the church on the community agency and for organizing committees. They fit with the plans suggested by the Children's Bureau and were drawn up with the counsel of that Bureau. Both these guides and the one issued by the Children's Bureau are needed by any individual or committee planning to go to work.

This is one area in which the community desperately needs the church, and in which the church cannot succeed unless the community does. Let us work together—now!

Resource Materials:

Our Concern—Every Child. State and Community Planning for War-time and Post-war Security of Children By Emma Lundberg. Bureau Publication 303, U. S. Department of Labor, Children's Bureau, Washington, D. C. March 1944. 84 pp. 15c.

Guides for the Local Church Welfare Representative and for the *Inter-Church Child Welfare Committee on Community Services for Childhood and Youth*. Inter-Agency Committee on Child Welfare. Children's Department, International Council of Religious Education, 203 N. Wabash Ave., Chicago 1, Illinois. Free. For experimental use. Available also from Children's Departments of denominations.

"Children and Young People in War-Time Communities," June 1944 issue of *Social Action*, published by the Council on Social Action, 289 Fourth Ave., New York 10, N. Y. 15c.

* Children's Director and Associate Leadership Education Director, Board of Christian Education, Church of the Brethren, Elgin, Illinois.

One way to begin

In coordinating the church and church school programs

By Lloyd H. Snyder, Jr.*

CONTINUALLY POPPING up in the local church program of Christian education are two questions: 1. How can the programs and activities of the church and those of the church school be coordinate instead of competing? 2. How can the programs of the church and of the church school combine action with study? The final answer to these questions may be a long time coming, but a plan being developed at one church may point out a possible means of hastening this process. At least the plan outlined here helps to educate all members of the church school in the total program of the church and in a churchwide approach to study and action.

The work of the Social Welfare Committee

Over a period of years our church has developed a strong and active Social Welfare Committee. This committee is a sub committee of the Board of Stewards, the governing board of the church, but the committee also has representatives from all of the departments and adult classes of the church school and from other organizations in the church.

This committee has supervision of all the welfare work carried out by the church as a whole or by groups and classes in the church. If a class wants to help an individual or a needy family, it clears through the committee to be sure that no other group is duplicating this work. Some one on the committee also checks with city welfare agencies. If a class wants to take on a welfare project but does not know of anything to do, the Welfare Committee will give it suggestions. The committee carries out other work, such as securing sponsors for paroled prisoners and supervising a recreation program in the church for neighborhood children.

At the regular monthly meetings of the Committee class representatives and other members report on projects that are being undertaken. Problems are raised and discussed and areas of need are mentioned. From these meetings class representatives return to their groups with new ideas for things that need to be done and with a clearer understanding of the total welfare program of the church. Then the chairman of the Welfare Committee also makes regular reports to the Board of Stewards, which is thus kept informed of its work and the work of the classes. The committee also keeps its work before the total church membership by announcements and short articles in the bulletin and by sermons and announcements from the pulpit. Thus welfare becomes a joint project of church and church school. Jobs that can be tackled by small

groups are handled by classes; larger tasks by the whole church through the Welfare Committee itself.

This unity is also apparent in the financing of the Committee's work. Regular items in both church and church school budgets are assigned to the Committee. Special offerings at communion services are given to the Committee and quite often special contributions from individuals are sent in. The Welfare Committee is thus one of the most active forces in this church for uniting the church and church school in a particular field and coordinating the total efforts of the church in that area.

Study combined with action

But what about study combined with action? Leaders of the church school and of the Welfare Committee are now working together to outline courses of study in community action and social problems. These will be along the lines of leadership training courses suggested by the International Council and the denominational Board of Education in the field of social action. Arrangements will be made for teaching these courses in several ways: as elective units in church school classes; as courses used by young people and young adults in their Schools for Christian living; and as special temporary courses offered during the church school hour or at other times.

Similar plan possible with missions, music and worship

This plan could well be carried out in other fields. A church committee on missions and world peace could easily be set up by the governing board of the church with representatives from the various departments, classes and organizations. Such a committee could keep the whole church informed and interested in how the missionary dollar is spent. It could be the central clearing committee for missionary materials and information from the denominational headquarters, have a master list of returned missionaries who would be in the city or coming to the city and available for making talks, and could prepare outlines of courses and suggested instructors for special studies on missions, world affairs and peace.

The same thing is true in the field of music (and drama if work is being done in this field in the local church.) Most churches have strong music departments, but all too frequently the work of this department is limited to the members of the choir. Why couldn't a church music committee, with representatives from various groups, help classes in studying the history and meaning of great hymns, the place of music in worship, and otherwise make music a vital experience of both study and action in the church?

Perhaps a committee on worship, probably under the personal leadership of the pastor, could help small groups as well as the whole church find a new meaning in worship. And although there would probably be some technical difficulties involved, could not the church finance committee work with representatives from small groups in giving a new understanding to the financial needs of the church and the meaning of Christian stewardship?

Such a plan might not be the final solution to the problem of coordinating church and church school, but at least in certain areas it does suggest a good way to start.

* Minister of Education, Mt. Vernon Place Methodist Church, Washington, D. C.

WHAT IS WRONG with our present program of adult religious education? There is ample ground for grave criticism of the manner in which men and women of the Church are *not* meeting the contemporary crisis. Is there some more fundamental, far-reaching reason for the failure of those who should be the bulwark of Christian living, to measure up to the tremendous challenge of our times?

Our deepest need is for continuous spiritual growth. Helping adults to deepen their religious faith and to heighten the quality of their Christian living is the purpose of the adult program. When earnest men and women in the churches realize that this is not being done, the time has come to study the adult program with a view of revitalizing it. How can we make adult work really work?

Leaders have for some time recognized this need and have offered ready-made plans—which people have not used. An effective program of adult religious education can only be developed through getting the persons involved, themselves to analyze their situation and then to decide what it is necessary to do in order to meet the needs revealed. When people have learned *what* they want to do together, the question of carrying out the program is solved; for people willingly work together to meet specific needs and to serve common purposes.

What do we mean by the adult program? Forward-looking groups agree that religious education is any *directed* process or experience through which the spiritual growth of men and women may be stimulated. Therefore all the adult organizations and all the activities in which adults participate in the church constitute its program of religious education for them. This includes church services of all types, meetings of official church boards, Bible classes, women's organizations, men's organizations, joint activities, and young adult groups.

How shall we proceed to evaluate the present adult program? The first thing to do is to bring together a group

Making adult work work

By Mary Amelia Steer*

of persons consisting of representatives of all adult organizations, official agencies, and activities as listed above, and any others who are interested in developing an adequate program. The alert pastor will see that the very nature of the situation calls for him to take leadership in this procedure. This group may be called the "Adult Committee" or the "Adult Council." The immediate purpose for which it will be organized is the evaluation and reconstruction of the total adult program, but it may well be found necessary as a means of follow-up and future planning, in which case it will be integrally related to the official governing body of the particular church or to the Board or Church Committee on Religious Education in order to gear it into the total church program. (See "Adults in Action.")

To facilitate the study to be made by this group the accompanying chart is suggested. It will be best to mimeograph it and to devote the first meeting of the Adult Committee to explaining the use of this tool for study and evaluation of the program. Two copies should then be given to each member of the Adult Committee, with the request that they be filled out on the basis of individual experience.

One copy is to be used to describe the present program "as is." It is to be passed by a given date to a small subcommittee appointed to compile the results and to draft conclusions and questions for consideration at the second meeting of the Committee as a whole. This subcommittee should report at this second meeting through a blackboard presentation by its chairman, showing the consensus of the individual charts turned in to it. The sample chart given here was compiled as such a report in a church where this type of study was recently made.

The second copy of the chart is to be filled out by each person to indicate how in his judgment the various organizations *should* operate in order to provide as a whole for an adequate program of adult Christian education. This chart he will use in the second meeting as a basis for his share in the discussion.

The general discussion of the "master" chart representing the consensus of the Adult Committee should then center around the following questions and issues:

1. What are the major contributions of each existing adult organization or activity to the program? For instance, *worship* is the major purpose of the church services and the secondary emphasis in the Sunday school and the women's missionary society; *service and support of missions* and of the particular church are the primary purpose of the women's organizations; etc.

Issue—It will be clearly apparent, however, that what we have in the present situation is too often several organizations and activities, each carrying a single element or



Ed. Clark

The emphasis should be on activities in which men and women cooperate.

* Associate Director of Adult Work (Women's Work), Board of Christian Education, Presbyterian Church in the U.S.A., Philadelphia, Pennsylvania.

part of the program in a fragmentary way. Together they are not a total program of religious education for the progressive spiritual development of *all* the adults of the church.

2. What are the "lacks" (neglected areas) in the present program? For instance there is no part of the illustrated program whose major purpose and emphasis is the development of the *personal faith and life* for all adults who feel this need. The same can be said of the areas of *family religion and parent training*, of *developing church leadership*, and of *social action and social reconstruction*—especially in the community

Issue—It will be seen that the existing program often neglects some of the major needs of adults.

3. Is the present program reaching *all* the men and women for whose spiritual growth the church is responsible? That is, what proportion of the adult membership is actively participating in the activities of the church?

Issue—How can the uninterested adults be reached?

4. Does overlapping of programs and duplication of membership exist in the present organizational situation?

5. What place, if any, does the work of the board or boards of officers and the committees of the church as such have in its adult program? Should the chart have had a column for them?

Issue—Are these boards and committees of the church,

business or administrative devices only, or do they have in and of themselves a definite educational and spiritual significance for their members?

As a result of this discussion it will often appear that our present adult program has fallen into the error of glorifying the "means," rather than subordinating the "means" (in this case, the organization or activity) to the "end" in all cases. Need we wonder that by and large, Christian adults are not receiving any effective religious education, with the consequent secularization of their lives and the exalting of material values over spiritual?

With such an evaluation of the existing program as a foundation, how shall we proceed to revitalize it so as to solve the most outstanding problems and needs discovered? The following principles which have been generally established through experience are suggested:

1. That we work toward a minimum of organization, i. e. only that which is necessary to carry forward the program. The basic, permanent organizations desirable in any church in addition to its official board are probably only three: an inclusive women's organization providing in its purposes and programs for all types of activities ordinarily classified as "women's work" in the church; a men's fellowship, and a special organization for young adults (ages 25 to 35 or 40. See "Young Adults in the Church.")

(Continued on page 30)

The Adult Program of Our Church

Need or Activity	Church		Sunday School	*Women's Org.		Joint (Men and Women)	Men's Fellowship	Young Adults
	Service	night, Midweek, etc.		1. Missionary Society	2. Ladies' Aid			
Worship	1	1	2	2	0	0	0	0
Personal Faith and Life	2	2	2	3	0	0	0	0
Knowledge (Study)	2	2	1	2 (Missions)	0	0	0	0
Service and Support	3	0	3	1 (Missions)	1 (Local church)	0	2	2
Social and Recreational Experiences	0	3	3	3	2	0	1	1
Social Action and Social Reconstruction (Community, Nation, World)	0	0	0	2 (Nation & World)	0	0	0	0
Family Rel. and Parent Training	0	0	3	0	0	0	0	3
Developing Church Leaders	0	0	3	3	0	3	0	0
Vital Christian Fellowship	3	3	3	3	3	0	3	3

*If all of the women's organizations have been united in a single, inclusive society, only one column will be required rather than two.

Note: Please check one chart on the basis of your personal experience and opinion to describe the adult program of our church as it now is. Check the other chart to show how it ought to be. Use marks as follows:

- 1—Primary purpose and emphasis
- 2—Secondary emphasis
- 3—Slight emphasis
- 0—No emphasis

Indicate points at which men and women cooperate in joint activities, by the mark = across column lines.

Materials on Adult Work

All materials referred to in this article are published by the International Council of Religious Education. General materials for reference are:

"Adults in Action," Bulletin 402, 15 cents.

"Group Work with Adults Through the Church," Bulletin 403, 15 cents.

"Learning for Life," Bulletin 410, 15 cents.

"Schools in Christian Living," Bulletin 412, 15 cents.

"Teaching a Group," 733 B, 5 cents.

"Young Adults in the Church," Bulletin 415, 15 cents.

Alcohol teaching in the churches

By James A. Crain*

WHAT are the churches doing about the matter of alcohol education? At the request of the Yale School of Alcohol Studies I recently undertook to find out some of the facts. The results recorded in this article speak for themselves.

My first discovery was that no comprehensive study of alcohol education in the churches is available of sufficiently recent date to have value. This required a direct approach to the denominations themselves. Since a comprehensive survey was impossible, I decided to choose representative communions and what are often called the "sect type" groups—and seek to ascertain as accurately as possible what alcohol education is being carried on in each of these. The data are insufficient for more than generalized statements. Enough was learned to give some general idea of what is being done by at least certain communions.

Whose job?

In practically all of the communions questioned the function of alcohol education belongs to the denominational board of religious education. It is integrated in the curriculum of religious education and is thus channeled to the churches through the church school and various other organizations. But that does not end the matter. Among Methodists, for example, the churches look to the Board of Temperance for additional specialized education against alcohol. The Congregational Christian Council for Social Action carries on a vigorous program of alcohol education in addition to the regular educational program, as does also the department of Social Education and Action of the Board of Christian Education of the Presbyterian Church, U. S. A. Among Disciples of Christ the department of Social Welfare in the division of Home Missions carries special responsibility for service in this field, with its executive secretary serving also as national director of social education in the Division of Christian Education.

Alcohol education in the age-groups

Practically all of the denominations responding to the questionnaire indicated that one temperance lesson each quarter is provided throughout the children's division of the church school both in the Uniform Lessons where these are used with children, and the Graded Series. The Methodist Church provides four lessons per year in the Closely Graded junior courses and four in the Group Graded Series, with additional lessons provided from time to time. In addition, a good deal of temperance education is carried on through publications of the Board of Education such as *The Christian Home*, a monthly magazine devoted to Christian family life. The August 1944 issue,

* Director of Social Education, Division of Christian Education, Disciples of Christ, Indianapolis, Indiana.

for example, is devoted principally to temperance and its relation to the home. Lutherans of the Augustana Synod report no special temperance lessons but occasional emphasis on temperance in the children's division. Margaret Clemens, editor of Children's Publications of the American Baptist Publication Society, says, "Much of the temperance teaching in the children's division is indirect. Our concern is to build positive Christian attitudes of self-control, responsibility toward one's self and others, and a desire to work with God in building sound bodies and making the best uses of one's life." In the first year junior series, under the title "God's Laws for Living," four sessions deal directly with the problem of temperance with strong emphasis upon alcohol education. A proposed new primary department manual contains a chapter on "How Temperance is Taught." In the units of study for the Junior Society there is planned once in three years a unit in the field of temperance education.

Margaret B. Cobb, secretary for missionary and religious education for the Board of Education of the Reformed Church in America, writes, "Temperance education in the church school has not received any special emphasis in our denomination in the younger grades, other than as such lessons appear in the Uniform Quarterlies and as the question comes up in the course of study."

The Church of the Brethren reports the usual four temperance lessons each year in the grades in the children's division, with four or five temperance stories each year in story papers and a special unit, "We Meet an Enemy," offered for junior groups. A mimeographed sheet lists and describes ten study units, nine reading books, teacher helps, film strips, plays and program materials, posters, etc., on the temperance question recommended to leaders of children.

In the youth division the conventional pattern of four temperance lessons per year is followed by practically all of the denominations reporting. The Evangelical and Reformed Church provides additional lessons through their young people's society topics. In the Reformed Church in America no special emphasis is given except as temperance lessons appear in the Uniform Lesson Series, but a good deal is being done, according to the report received, in an informal way through youth discussion groups and in summer conferences. Disciple youths face the liquor problem in their Graded Lesson Series, in the development of the Christian Youth Fellowship topics and in the curriculum of summer conferences and winter Youth Meets. In addition, nearly all communions list and recommend elective courses. The "Learning for Life" program of the United Christian Adult Movement, for example, lists and describes approved courses dealing with the alcohol problem.

The picture in the adult field is about the same as it is among young people. The Uniform Lesson pattern of four temperance lessons per year is followed, with elective lessons recommended for those who desire some intensive study of the problem.

Something less than half of the denominations responding reported provisions for special classes on the alcohol problem, though the majority of them do provide elective courses. Likewise many of the denominations teach temperance lessons dealing with general character education.

Some denominations report the use of motion pictures,

film slides, stereopticon slides, posters, and the like in their alcohol education.¹

Church temperance agencies

A majority of the denominations responding to the inquiry have either boards, commissions, or committees that deal with temperance and other social issues. Some of these are merely commissions of the general national body of the denomination and are without paid leadership. In such cases the budget is modest and no active program of work is undertaken. As indicated earlier in this article, a number of communions have well organized boards to deal with moral and social questions. These organizations generally have paid executive leadership, staffs, programs of work and budgets adjusted to the needs. Such boards usually make alcohol education a feature of their work, thus supplementing with programs of action the temperance education provided through regular educational channels. The Methodist Board of Temperance, of Washington, D. C., is perhaps the best known denominational temperance agency in the nation. It maintains both a national staff and a field staff. It carries on alcohol education in local churches, district and annual conferences and in other denominational gatherings, in high schools, colleges, youth and adult summer conferences. A great deal of attention has been given to the temperance drama and a beginning has been made in radio transcription. The Board sees its function as that of special educational work in the field of alcohol.

Other religious groups

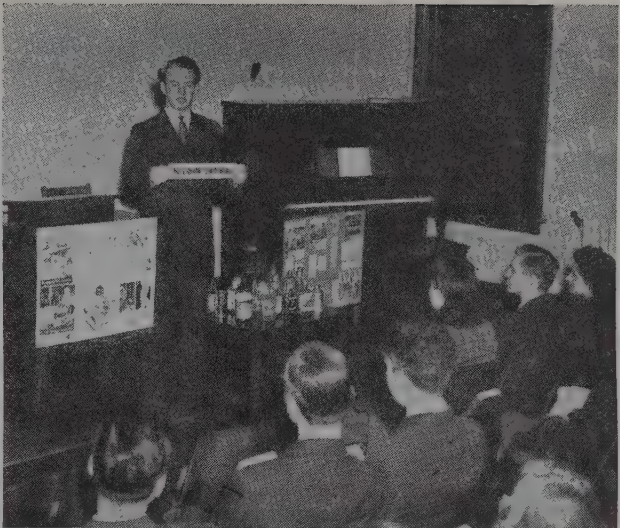
Among certain religious groups alcohol education assumes the proportions of a major interest. One such group is the Seventh Day Adventists. This body, because of its emphasis upon health, makes education against alcohol, tobacco, and other narcotics a major interest. Its American Temperance Society carries on an intensive campaign throughout the entire year. F. C. Carrier, vice chairman and general secretary of the Board writes:

"We believe that the body is the temple of Christ and that it should not be defiled by anything that is habit-forming or harmful, that good health is good religion. . . . In our 15,543 Sabbath schools this health and temperance program is taught every five years in a series of thirteen lessons which cover one quarter of the year. Then too it is worked into the Sabbath school lessons through the year inasmuch as it is a doctrinal part of our church. This same program is carried on in over 800 languages and 400 countries and islands. . . ." These quotations are cited to indicate something of the scope of the work where a religious group lifts alcohol education to the level of a major concern.

Relations to legislative pressure

Few of the groups queried acknowledge any formal or official relationship to such temperance agencies as the Anti-Saloon League, the Women's Christian Temperance Union, and the like. In certain denominations state or national conferences elect representatives to the board of the Anti-Saloon League, and in some instances grants from denominational funds are made to temperance agencies. Among certain bodies the election of representatives to

¹ See "Films for Church Use" in this issue for films and film slides on alcohol education.



Harold L. Phillips
Youth groups discuss the liquor problem.

the board of the state Anti-Saloon League is a matter of business routine that is accepted as a matter of course, with little sense of denominational commitment in the action. Cooperation in most denominations depends upon the local pastor and the temper of the congregation.

Few church bodies actively enter the political arena in support of or in opposition to specific legislative proposals, though in a number of instances committees on morals or social welfare may speak for the denomination in specific cases. In some instances commitments are made by state or national conventions, conferences, or general assemblies. These are widely used in support of temperance legislation and against proposals to liberalize liquor laws. But on the whole, the influence of the churches is directed through education, through efforts to shape individual attitudes and through citizenship activities of individual members of the churches. Incidentally, direct official action by local congregations is more likely to occur in local option elections than in statewide or national prohibition campaigns, due no doubt to the fact that the welfare of members of the congregation is more likely to be immediately affected by the issues of a local option election than in contests covering wider areas.

Findings of the study

On the basis of the facts ascertained only the most generalized conclusions can be drawn, but it is apparent that in many of the churches a conventionalized program of alcohol education, involving usually four temperance lessons per year, is being carried on in each of the age-groups, with elective courses provided through interdenominational channels for such as desire to use them, but without special stress from educational leaders. In some communions special attention is given to the problem through organizations provided for the purpose, through youth groups, summer conferences, discussion groups and forums. In a relatively few groups alcohol education is raised to the level of a major denominational consideration. One might say that at present the liquor problem is merely one of the concerns of the educational authorities of most of the denominations.

Are teachers of children evangelists?

By Elsie L. Miller*



WHEN SPEAKING to primary children about Jesus as "Our Friend," a children's worker was recently asked, "Why not speak of him as Savior?" Her reply was significant: "As a child I was taught to think of Jesus as Savior—one from whom I must ask forgiveness or be lost. I asked forgiveness and prayed because I was afraid not to, but I never dreamed of loving Jesus nor did I think of him as loving me. If I could have known him as Friend first, how much more readily would I have accepted him as Savior!"

What did Jesus mean?

When looked at from the viewpoint of the child, it is seen that evangelism of children begins in the simple way commonly thought of as Christian nurture. What is Christian nurture? Is it an essential part of evangelism of children? These questions lead to still another: Just what do we mean by evangelism of children? Jesus' own warm words of welcome are "Let the children come." Does that mean that we are to accept children into the family of Christians to serve and worship and have fellowship with the Christ? Is conversion a prerequisite? If not, when are children saved?

There will be no attempt here to argue the theological position of various communions, but rather to try to point up the position of many children's workers who are concerned about these questions. First of all, let us accept Jesus' words at face value. "Let the children come" means that they are accepted in the family of Christians and helped to establish rich and rewarding relationships with God, with Jesus, with the church and with other people. This is Christian nurture. Through many experiences with Christian parents and teachers whose constancy, love and care reveal a loving God, the child comes to feel a confidence in a good God at the heart of the universe. Such basic experiences make it possible for him to surrender himself to God—that is, to put himself wholly in the power of another, and yield himself to the influence of this power. Such a yielding is much more apt to come, and comes more naturally, to one who has associated God with many experiences of loving, serving, wondering, forgiving and understanding. As the child comes to recognize Jesus as Friend, to appreciate his personality and influence on others and to understand his mission to the world, he is being prepared for and often gradually led in the process of committing himself to Jesus as Savior and Lord.

* Member of Children's Division Staff, Board of Education of The Methodist Church, Nashville, Tennessee.

What are the goals of Christian nurture?

It is necessary to see each step in the process of Christian nurture as a part of the end goal. For instance, a nursery class teacher may feel that she has little to do with evangelism of children when she observes her three-year-old children having a happy time in the church school "just playing," and having a happy time with each other and their friendly teachers. If the teacher remembers that one of the goals of Christian nurture is "active, participating membership in the church," she may find that her work is significant. An illustration of this is evident in the case of a young child who was riding with his parents and called in out in chanting song:

"There's my church,
My dear, dear church.
Thank you, God,
For my dear, sweet church."

This child is on the way to loyal churchmanship. Some basic first steps have been taken. Teachers of children need to be conscious of the end goals and trained to guide children through significant experiences which help to achieve these goals.

At the heart of Christian education are six such goals, or objectives, around which all Christian education is organized. To understand the place of evangelism in Christian education, these goals need to be kept before the teacher, for they are essentially evangelistic. Evangelism actually is learning to know God and to respond to his purposes, learning to know Jesus Christ as a person, his way of life, his standard of values, and accepting Jesus Christ as the guide and Savior of one's own life. Evangelism is learning to live one's life in one's own personal relationships and in one's social relationships in accordance with God's purposes as revealed to us in Jesus Christ. Evangelism is the appropriation of inspiration and guidance found in the Bible to one's own life experience. Evangelism leads to active participation in the fellowship of Christians, namely, the Christian church. But note that these are also the goals of Christian education. Workers with children need to evaluate their church school work in terms of the inherent evangelistic emphasis, or they may miss many opportunities that arise to achieve the evangelistic purposes.

What are the churches doing?

Each denomination has a church school program of evangelism. It is discouraging to discover that there are many ministers and church school teachers who do not know their own denomination's program of evangelism of children. Such persons are easily persuaded to follow the fads and fancies of revivalists and non-church sponsored programs. The church programs of evangelism begin with birth, when the nursery home visitor enrolls the newborn baby in the church school and begins a process of helping parents to surround the child with Christian influences and teachings. The time of baptism in some communions provides another step in the training process. Included in the church's program, besides the whole program of Christian education with its evangelistic purposes, are the times of decision, special instruction in church membership, the ceremony of joining the church and the continuous experiences in worship, fellowship and service through the church.

The United Christian Education Advance is causing

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Christian workers to become conscious of their evangelistic responsibilities. First, there is a need for teachers to feel a sense of mission and to consecrate themselves to sincere, earnest efforts to achieve the evangelistic, educational goals just stated. There is need to hold and interest those children now in our church school membership. Remembering that a large percentage of church members come through the church school, Christian workers ask, "Why is it that *more* do not come into the family of Christians as a result of their early years in the church school?" Is it because teachers are unaware of their evangelistic responsibilities? Is it because there is poor teaching being done? Is it because we are failing to reach out for new persons who are as yet unchurched? That a grave situation exists is proved by studies showing that large numbers are lost each year who have been enrolled in the church school. This is so serious that church school teachers and other church workers will unite this fall in a series of *Missions to Christian Teachers* which will cover the nation. Losses from the church school must be stopped.

Another concern of the church is that large percentage of our population still unreached by Christian teaching. The zest for recruiting which characterized the early church seems to be lost. Perhaps it is because we do not know our neighbors as well as we once did or that we do not feel the urgency of the gospel injunction to "go." Nothing will take the place of concern for others and personal enlistment. Diligence is needed in seeking new skills to reach those who are now outside the church. Vacation church schools and weekday church schools are two means of reaching unchurched children. The whole church should consider the opportunities such schools offer by visiting the parents of the unchurched children. Visitors should be enlisted to follow up such contacts. The practice of showing friendly interest in newcomers, participation in community service, a desire to share the Christian religion, all help in "reaching the unreached." What other ways do we need to discover and use?

What are the problems?

The Mission to Christian Teachers is timely as an opportunity to face anew our evangelistic task as Christian teachers. In preparation for such a conference, the following problems should receive much thought and study. Is the slow way of careful teaching with many enriching experiences which lay a groundwork in Christian nurture, still the best plan of evangelism for children? How shall we evaluate the short-cuts promoted by some revivalists and non-church groups? How can we help parents and teachers who, feeling a sense of urgency in making known the gospel message and in confronting youth with Christ as Savior, often take the short-cuts? Should there not be this same sense of urgency on the part of those who believe in Christian nurture? Since Christ has a claim to complete devotion, what church school experiences will best prepare the child for making a Christian decision and giving himself fully and devotedly to the Christian way of life? Why are there so many losses? Over and over again there are opportunities in the teaching units of the church school to achieve evangelistic purposes, but how help teachers to get a new vision and consecrate themselves to training and effective service? What plans will the church school initiate which reach beyond its own door with



Ellis O. Hinsey

Evangelism leads to active participation in church work.

Christian teaching to those who do not now receive it?

When answers are found to these questions and the church worker committed to the task before him, the fields that are "white" will be harvested and there will be both a redeemed world and a redeemed church.

A good start

By Marjorie Tolman*



THERE WERE a good many bright spots in the church school program of last year, but we ought to begin this year right! Would it help to have a Planning Conference? It seemed worth trying. At the first opportunity a letter went out from the superintendent to all teachers, stressing the importance of Christian education in times like these and the necessity of planning ahead. As a means of promoting the conference, copies

*Superintendent of Park Manor Congregational Church School, Chicago, Illinois.

of the program were sent to members of the Christian Education Committee and to departmental superintendents, requesting suggestions.

People began arriving at two-thirty on the Sunday of the conference. They registered by filling out "Teacher's Record Sheets" or by bringing their record sheets up to date with books read and conferences attended during the past year. Some looked at our exhibit of library books and pictures, while others visited around the fire. The superintendent opened the meeting with the poem "Come Learn! Go Teach!" and a short invocation, then warmed to the theme, "Christians Hold the World Together" in an attempt to build a sense of unity between the teaching job in the local church and the Christian church all over the world. The discussion that followed considered ways of developing young people who will be able to carry on the job of building a lasting peace, so that the sacrifices of this war will not be in vain.

It was an easy transition to a chart showing lesson units for the whole church school for the entire year and a discussion of helps necessary and available to make it more effective. Many of our teachers gained for the first time a view of the entire course of their department and of the whole school. A mission emphasis was obvious for March from the outlines, and a special committee was appointed to make that month memorable for all ages.

The next chart was a tentative calendar for the year,

showing dates for special observances, as Promotion Sunday, Christmas services and Children's Day, for the monthly teachers' meetings and for special emphases like Religious Education Week and Christian Family Week.

After a stretching period and some vigorous hymn singing, we went on to the next chart—leadership training plans—and plunged into a most revealing discussion as to the help that the teachers themselves felt they needed. As a result, the tentative program suggested was switched to a series on "What We Believe as Christians."

Supper, prepared by a group of mothers, was a welcome interruption, and to shake it down a little, we played "Way Down Yonder in the Paw Paw Patch."

Another hour's session, considering a miscellany of questions such as plans for weekday religious education in the neighborhood school and grading problems, finished the general meeting.

For the next hour and a half the departments met to discuss their own planning problems and at nine o'clock we came together again for a brief worship and dedication service led by the minister and the superintendent. The long moment of silence after the benediction might have meant only that everyone was thoroughly tired—but it could also have indicated a resolution on the part of twenty-three church school workers that would augur well for the work of the church school during the coming year.

Educator meets evangelist

By Kenneth Reeves*



IT IS A TRUE TALE that once upon a time in a youth meeting just last year, a young fellow stood up to say that he liked the parties his church put on and the recreation program, but why didn't "some one in his church tell him what Christianity was all about." Not all the fellows and girls of our communities are asking pointed questions as this young man did, but enough are to stab us awake to the seriousness of the current illiteracy in the church among the young people about the things of Christ and his Church.

As this young man discovered, it is a very responsible thing to be grown up. It means that boys and girls of fifteen years and older are either landing somewhere in life or they are not. It means they are old enough to make history and to cause events to happen. What sets one thinking about this fact of grown-upness is that it also means boys and girls are either reaching a definite place of commitment in the Christian life or they are not.

* Director of Young People's Work, Board of Christian Education of the Presbyterian Church in the U.S.A.

In the Sunday school, the teacher is the guide to Christ. What is such a guide supposed to do; what in the way of knowledge, skills, and personal commitment is to be expected of a Christian? Why has so much of Sunday school teaching failed to hold boys and girls in the Christian life and in church membership? How does one direct boys and girls to Christ so that through teaching the way becomes clear to them?

Help coming for teachers

To help to answer these questions, teachers, workers, and counselors with youth among the Protestant churches will have the opportunity to join with others in a great Mission to Christian Teachers which will be held in our principal cities this fall and winter. The Federal Council of Churches of Christ in America and the International Council of Religious Education have joined their forces for this joint enterprise. The primary concern of the Mission is educational evangelism.

Youth workers will find that this Mission will help them to meet the primary need which they face today with young people: how to present Christ to young people in a secularized world. Isn't it true that scores of Sunday school teachers have almost forgotten how to keep Christ in the center of their teachings due to the fact that Christianity and culture have become so diffused they can no longer distinguish between the two? The result is the omission of Christ from teaching in favor of some vague moralities and some ideas about conduct which the teacher too often himself does not practice.

Two-fold program of Mission

The Mission will be conducted in two parts at each

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principal stopping place. Day-time sessions are planned to enable workers with youth to join with others responsible for Christian education and evangelism in the development of a program of evangelism through the Sunday school on a state-wide basis. To create support and enthusiasm for a mission in a great center will only serve to defeat the greater purpose of a Mission to Christian Teachers, unless such Missions are set up on a multiplying basis throughout a great area. The genius of the Mission will be its carrying power as developed by state-wide or area workers.

Late afternoon and evening sessions will be an actual demonstration of the Mission and its program, as it may be carried out in a great many centers. Here pastors, teachers, educators and evangelists will be brought together to tell and to "show" how. The fact that workers of such differing views and methods should meet together on education and evangelism is itself an event.

Present pertinence of Mission

The Mission to Christian Teachers bears particular significance right now. In our great cities "Christ for Youth" Rallies are attracting thousands of young people. Sponsored by independent groups, they bear no relation to Church membership and continuing Christian experience. Denominational youth fellowships are stressing evangelism this year. The denominations themselves are placing evangelism in the front among their war emphases.

These Missions will bring help to youth workers. They will also be the occasion of the meetings of minds—the mind of the educator and the mind of the evangelist. Both are in the church; both work with young people. The Christian educator must come to offer knowledge of young people, themselves, their problems, their way of growing up. The evangelist comes with the clear call of the Christian Message with its insistence upon repentance, commitment, and identification with the Body of Christ through membership in the Church.

Teaching as Jesus Taught

(Continued from page 5)

and to support prayerfully and wholeheartedly its program of Christian teaching?

Officers: We accept our commission from the church and our charge from the Lord. We enter gladly into the heritage of Christian leadership, and we determine, by the help of God, to perpetuate acceptably and efficiently that noble tradition of unselfish and loving service. We earnestly desire a new birth of the spirit in this church and a fresh movement of advance in all its activities, and we dedicate ourselves through prayer and service to these ends.

(Will the remaining members of the congregation please stand?)

Minister: The Church, which is the living body of Christ, is composed of many members with diversities of spiritual gifts, and all members have not the same office. But to each God gives his appointed task. To the regular and devoted members of the church has been imparted the ministry of encouragement, cooperation, giving, prayer, and upright living.

Congregation: We rejoice in the Christian fellowship of this church. We acknowledge our share in the teaching work of the church and will endeavor by precept and

example to make the way of Jesus known to the members of our families, our friends, and all our associates. We will cooperate with all those charged with instruction and administration, pledging our loyalty to the work of the Church of Christ and the furthering of his Kingdom in the world.

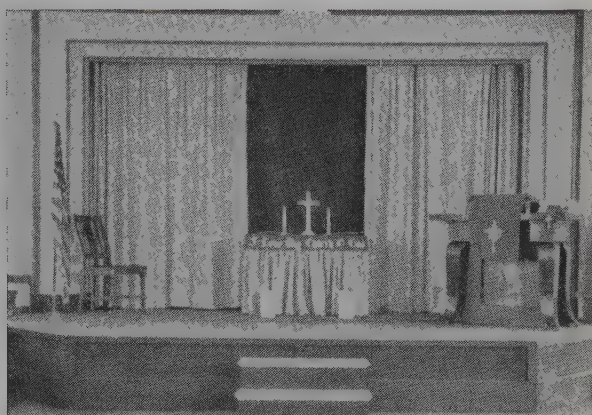
PRAYER

HYMN: "O Master, Let Me Walk with Thee"

BENEDICTION AND CHORAL AMEN

Their own worship center

By LeRoy Congdon*



A GROUP of seventh grade boys made this worship center for the intermediate department as a project in connection with the study of the history of a local church. The boys decided they would like to make a contribution to the church school. In a three-week period of Sundays and Thursday afternoons after school, plans were made, designs cut, sewing accomplished, and the finished product officially dedicated.

An old table 48 inches by 30 inches was reclaimed and covered with the two-piece skirt and cover of muslin. The skirt was dyed gray, and the top and matching bookmark and pulpit fall dyed maroon. The lettering and designs were outlined on the cloth with white chalk from a paper stencil and painted with "gold" paint one coat.

The cross was constructed of wood, using the chancel cross from the auditorium as a model. Offering plates were made from disposable cardboard plates of three thicknesses and stained mahogany. Candlesticks were made from star-shaped one-inch pieces of wood. The vases on the floor were made in oat-meal boxes, using a quart size glass jar surrounded by plaster of Paris. Figured designs were carved on the sides and the whole given several coats of shellac and a coat of white paint.

This worship center has been constantly used for more than a year. The pride of accomplishment has frequently been noted in the boys' remarks, "We made that with our teacher."

* Minister, First Universalist Church, Wakefield, Massachusetts.

Primary Department

By Florence M. Taylor*

THEME FOR OCTOBER: *When We Think about God*

For the Leader

The services for this month are planned to make more meaningful the participation of the children in the experiences of department worship. The most carefully planned services, the most thoughtfully selected prayers, hymns, and stories, may not result in experiences of worship for the children. The beginning of the year is an opportune time to take stock of the following factors in the department.

1. The participation of the children. Is their interest evident? Is the general attitude of the group relaxed and happy and reverent? Do the children all join in the singing? Is provision made, outside of the service itself, for the discussion of the meaning of the service, for learning new songs, poems, and Scripture passages, and for creating original materials for worship—prayers and litanies, calls to worship, “thoughts,” melodies and songs?

2. The participation of all the adults in the service. Is the leader herself able genuinely to worship with the children? Do all the assistants, secretaries and visitors share in the worship? Do they show by their evident interest their recognition of the importance of this part of the program? Does the pianist understand exactly what is expected of her?

3. The physical arrangements for the service. Are the chairs the right size, and comfortable? Are they faced away from glaring light, and away from doors at which interruptions may occur? Is there a center of worship to focus the eyes and thoughts of the group?

The leader will find it helpful to make two sets of Bible verse cards: one large set 9"x12", for unison reading, with those verses which are to be frequently used and gradually memorized; and one small set, type-written, on 3"x5" filing cards, for occasional use by individual pupils. This small set, or selected cards from it, may be kept on the reading-table or in an accessible place where the children can freely handle the cards.

Activities Which May Make Worship More Meaningful

Discussing worship, prayer, praise.
Talking over specific services and thinking how to make them more lovely.

Helping to plan services, occasionally.
Leading services (after careful preparation).

Developing original “thoughts,” prayers,

litanies, melodies.

Selecting appropriate verses for Scripture reading, verse prayers, “thoughts of God.”

Dictating for a department Record Book comments about particular services; summaries of conversations about worship.

Making a “Book of Worship” of original materials, illustrated Bible verses and hymns, dictated comments about pictures used in the center of worship.

Making “reminders of God”—mezzuzahs, illuminated verse cards, prayer books.

Motion Pictures

Fifth Sunday. A Ministry of Healing. 1 reel, (15 min.) 16mm. Silent. \$2.25 (Part 6 of “I Am the Way.”) Shows Jesus lovingly healing the lame, halt, sick and blind. As Jesus continues past sundown he is reproached by the Pharisees for “violating the Sabbath.”

Available from denominational publishing publishing houses, members of the Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Ave., New York 10, N. Y.

October 1

THEME: *God's Greatness*

PREPARATION:

At some time before the service ask the children, “Why do we have a quiet time each Sunday?” . . . “What does it mean to worship?”

Arrange the children's comments into “Thoughts about Our Service” to be used at the beginning of the service each Sunday.

Memorize the words from Jeremiah 3:22. See “Call to Worship” below. Explain how this is to be used as a response. Select one child to recite or read from a card Hosea 10:12.

PRELUDE: “If with All Your Hearts”¹ (This hymn will be taught at a later time.)

THOUGHTS ABOUT OUR SERVICE, as developed.

CALL TO WORSHIP:

Child: “It is time to seek the Lord.” (Hosea 10:12)

Group (with heads bowed): “We are come unto thee; for thou art the Lord our God.” (Jeremiah 3:22)

HYMN: “Holy, Holy, Holy!”²

OFFERING SERVICE:

Leader: Thinking about God's goodness makes us want to thank him.

Hymn: “Father, We Thank Thee,” stanza 1.

Leader: One way in which we show that we are grateful is in sharing with others through our offering gifts.

Offering brought forward by children previously appointed.

Hymn: “Father, We Thank Thee,” stanza 2

LEADER:

THINKING ABOUT GOD'S GREATNESS

We have said that this is our special time for thinking about God. Ever since very early days people have thought about God, and wondered about him. One of the reasons that we love the Bible is because in it we find many of the thoughts about God that people of long ago had. Some of the things

these people thought seem very strange to us today. As the stories in the book go on we see that slowly ideas about God changed. But some of the thoughts these early people had were so true and so lovely that today we like to think the same thoughts when we come together to worship.

The early people looked around at the wonderful world. They wondered how it all came to be, just as we do today. They wondered about the stars and the moon. They wondered about the great mountains and the oceans. They wondered about the tiny plants and insects. They wondered about themselves.

Here are some of the thoughts about God that are written in our Bible:

“Great is our Lord, and mighty in power.” (Psalm 147:5a) “Great things doeth he, which we cannot comprehend.” (Job 37:5b) “The heavens declare the glory of God,” (Psalm 19:1).

These early people put some of their lovely thoughts into prayers. They said:

“O Lord, how manifold are thy works.” (Manifold means of many different kinds.) (Repeat Psalms 104:24 and 89:11.)

HYMN: “For the Beauty of the Earth,”² stanza 1.

BENEDICTION (read in unison from a verse card): “We have thought on thy loving-kindness, O God, in the midst of thy temple.” (Psalm 48:9)

October 8

THEME: *God's Goodness*

PREPARATION: Memorize verses to be used in the service, or assign individual children to read or recite them.

PRELUDE: “If with All Your Hearts”¹

CALL TO WORSHIP: as in previous service.

HYMN: “Holy, Holy, Holy!”

OFFERING SERVICE: as in previous service

LEADER:

Last week we talked about thoughts of God that are written in our Bible and have come down to us from people living in the long ago days. We spoke about how great and wonderful God seemed to these people, even as he does to us today. (Recall some of the verses mentioned.)

There is another thought that seems to have been in people's minds from very early days, and that is a thought about the goodness of God. People saw that there was a great deal of trouble in the world. They saw that there were a great many bad things. They saw that every one had some hard things to face. But somehow they were sure even though there was evil in the world, that God was good. When they tried to tell what they thought about God they often spoke about his “lovingkindness.” Here are some of the thoughts from the Bible about God's goodness:

“O give thanks unto the Lord for he is good; for his lovingkindness endureth for ever.” (Psalm 136:1) “The Lord is merciful and gracious, slow to anger, and abundant in lovingkindness.” (Psalm 103:8) “The Lord is good to all, and his tender mercies are over all his works.” (Psalm 145:9)

Thoughts about God's goodness also are in the prayers of these people of long ago. “Thou, Lord, art good and ready to forgive, and abundant in lovingkindness.” (Psalm 86:5) “Thou art good, and doest good.” (Psalm 119:68a)

* Associate in the Division of Christian Education of the Protestant Council of the City of New York.

¹ As *Children Worship*, Perkins, Pilgrim Press.

² *Primary Music and Worship*, Presbyterian Board of Christian Education, 1930.

PRAYER: God, our Father, we know that thou art good, and doest good. Help us to know that we may be a part of thy goodness if we choose to be friendly and helpful, and loving. Amen.

HYMN: "Father, We Thank Thee," stanza 2
BENEDICTION: Psalm 48:9

October 15

THEME: *God's Nearness*

PREPARATION:

Teach these words to the tune "God Is with Us," in *Primary Music and Worship*:

THOU ART WITH US³

Gladly now we lift our voices
Unto thee, O God, in prayer,
Knowing thou art always with us,
Thou art with us, everywhere.

Thou art with us,
Thou art with us,
Thou art with us,
Everywhere.

Assign three children to read verses in the Call to Worship, or memorize one or two for unison use.

PRELUDE: "If with All Your Hearts"¹

CALL TO WORSHIP:

Child: "Draw nigh to God, and he will draw nigh to you." (James 4:8)

Child: "It is good for me to draw near unto God." (Psalm 73:28)

Child or Group: "The Lord is nigh unto all them that call upon him." (Psalm 145:18)

HYMN: "Thou Art with Us"

PRAYER (in unison, read from verse cards):
Psalms 104:24; 89:11

OFFERING SERVICE: as in previous services
STORY:

JACOB'S DREAM

There was once a boy named Jacob who started out on a long journey away from home. He walked all day along dusty roads, up and down hills. When it grew dark he was out on a mountain, far away from everyone. He was lonely and unhappy. He wrapped his cloak around him and lay down to sleep.

While he slept he had a lovely dream. It seemed to him that he saw a golden stairway leading right up into the sky. Angels in shining garments were walking up and down. But the best part of the dream was that it seemed to Jacob that God spoke to him and said, "I am with thee, and will keep thee, in all places whither thou goest."

When Jacob awoke he remembered those words. He went on his long journey feeling happier. He was sure wherever he went, or whatever troubles or sorrows he might have, that God would be with him and would help him to be brave and strong.

Many people have remembered those words from Jacob's dream and have felt sure that God says the same thing to every single person: "I am with thee, and will keep thee, in all places whither thou goest."

HYMN: "How Strong and Sweet My Father's Care,"² stanza 1 only

BENEDICTION: Psalm 48:9

October 22

THEME: *God's Love for Everyone*

PREPARATION: Teach "If with All Your Hearts,"¹ Assign to individual children Scripture verses to be included in the service.

3 F. M. T. Reprinted from *Children's Religion*. Copyright The Pilgrim Press. Used by permission.

PRELUDE: "Lord, I Want to Be a Christian"¹

(This hymn will be taught at a later time.)

CALL TO WORSHIP: as in previous services

HYMN: "If with All Your Hearts"

OFFERING SERVICE: as in previous services

SCRIPTURE: Thoughts of God from the Bible, read or recited from memory by individual children: Psalm 147:5a; Job 37:5b; Psalm 19:1; Psalm 145:18

HYMN: "Thou Art with Us"

PRAYER VERSES (in unison or individually):
Psalm 104:24; Psalm 89:11; Psalm 86:5;
Psalm 119:68a

LEADER:

GOD LOVES EVERYONE

We have been thinking about thoughts of God that people had long ago. You remember we said that some of their ideas were not true, and that as the years went by these ideas gradually changed.

One of the wrong ideas that people had at first was that God loves some people more than others. They thought that God had favorites. The early Hebrews thought that God was just for their own tribe. They thought perhaps there were other gods who took care of other people. But they thought that God loved them better than any other people.

A few of these early thinkers began to feel that this could not be true. One of these said, "Have we not all one father? hath not one God created us?" (Malachi 2:10) But it was really not until Jesus came that many people began to understand that God cares about every single person.

Jesus taught that God's love was like the rain and like the sunshine, the same for every single person. This is what he said: "God maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." (Matthew 5:45)

Later one of Jesus' followers said this: "There is one God and Father of all, who is over all, and through all, and in all." (Ephesians 4:6)

HYMN: "How Strong and Sweet My Father's Care"

BENEDICTION: Psalm 48:9

October 29

THEME: *God Is Like Jesus*

PREPARATION: Teach the hymn, "Lord, I Want to Be a Christian," using the words "like Jesus." Assign Scripture verses.

Teach the new Benediction, Psalm 48:9.

PRELUDE: "Now Thank We All Our God"⁴

CALL TO WORSHIP: as in previous service

HYMN: "Thou Art with Us"

OFFERING SERVICE: as in previous services
SCRIPTURE VERSES (in unison or individually): Malachi 2:10; Ephesians 4:6; Matthew 5:45

STORY-TALK:

GOD IS LIKE JESUS³

Jesus taught people about God by what he did as well as by what he said.

Let us make believe we are people watching the things Jesus does. Today we are standing beside a road. Here comes Jesus, walking along with his friends. And here is lonely, unhappy Zaccheus, whom everyone dislikes, trying to see Jesus. Now he is climbing up in a tree because no one will make room for him. Here comes Jesus, with his friends all around him, everyone loving him and wanting to be near him. But he is not thinking about himself. He is not just being satisfied to take all the love and

friendliness that is there for him. He is thinking about giving love instead. He is thinking about someone who may need his help. And he sees Zaccheus. He calls to him to come down. He goes home with Zaccheus.

And we who are watching say to ourselves, "That is what he means when he talks about God's love for every person. God must be like Jesus."

Now it is another day. We have been on a journey with Jesus. We leave him sitting by a well to rest while we go on an errand to the village near by. When we come back we find Jesus talking to a woman of Samaria. A Samaritan! We are surprised. Jews do not talk to Samaritans. They do not have anything to do with them. But here is Jesus being just as friendly as he can be. And we begin to realize that Jesus is interested in every single person. It does not matter to him whether the person is a Jew or a Samaritan, old or young, rich or poor. Jesus treats each one with the same friendliness. And we say to ourselves, "That is what he means when he talks about God's love for every person. God must be like Jesus."

Still another day, we his disciples are with him. We have walked all day along the hot, dusty roads. We are very tired. We have come at last to the house where we are to spend the night. We climb up the outside staircase to the roof. We are so glad to get here! All we can think about is how good it feels to sit down and rest.

Jesus is just as tired as we are. He has walked just as far over those hot roads. He has been helping people all day long. We are thinking about ourselves but Jesus is not thinking about himself at all. He is not saying, "How tired I am!" He is thinking about us. He is saying to himself, "How tired they must be!"

And he knows just what to do to make us more comfortable. Before he rests, he gets water and a basin and towels. He pours the cool water over our hot dusty feet. How good it feels! But we are ashamed. We had not thought to do that for him. We do love him very dearly but we did not think. How good he is! How much he loves us! And then as we think about it we see that God cares for people too, even when they are selfish and thoughtless, and we say, "God must be like Jesus."

PRAYER-SONG: "Lord, I Want to Be Like Jesus"

BENEDICTION: May the loving spirit of Jesus be in our hearts. Amen.

Junior Department

By Edith Kent Battle*

THEME FOR OCTOBER: *Be Strong, and of Good Courage*

For the Leader

The theme for this month was selected because it is impossible for anyone in close contact with children and really interested in their experiences and development, to overlook the fact that they are living in troubled times as truly as their elders, with multiplied problems and bewilderment. They need to find faith and courage in their parents and teachers and older friends; they

* Nashville, Tennessee.

need to find faith and courage of their own. They need to have confidence in the eternal goodness and greatness and wisdom of God, and in his never-failing presence, with them, and everywhere in his world, so that, even when they cannot understand the pain and confusion they are continually being made aware of, they can "be strong, and of good courage," and find joy because they know "This is my Father's world," and

"That though the wrong seems oft so strong,

God is the Ruler yet."

Psalm 121 should be clearly written on blackboard or poster, in the suggested arrangement, for use each Sunday. A picture of Jesus with the disciples at the last supper, and of Paul on one of his journeys, or writing a letter in his Roman prison, would fit into the themes of the different Sundays. Look carefully through the junior materials, both teacher's and pupil's, used in your department. Often an extra poem or story may be found that will carry the thought of your service. I have found that juniors really enjoy a familiar thing brought into their service, when it is fitting and interesting, and not too long.

Motion Pictures

Third Sunday. Faith Triumphant. 20 min., 16 mm. Sound. \$6.00. The episode in the life of St. Paul in which he is arrested in Jerusalem, imprisoned at Caesarea, and tried before Felix, Festus and Agrippa without faltering in his statement of the facts.

Fourth and Fifth Sundays. The Kindled Flame. 33 min. 16 mm. Sound. \$9.00. A story of early Christians under Roman persecution who courageously witnessed for the Master and finally won over their persecutors.

Available from denominational publishing houses, members of the Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Ave., New York 10, N. Y.

October 1

THEME: *Courage to Go Forward*

PRELUDE: "Forward Through the Ages"

HYMN: "With Happy Voices Singing"

PRAYER: (repeated by the leader)

Father, hear the prayer we offer;

Not for ease that prayer shall be,

But for strength, that we may ever

Live our lives courageously.

Be our strength in hours of weakness;

In our wanderings, be our Guide;

Through endeavor, failure, danger,

Father, be thou at our side.

Amen.

RESPONSIVE GROUP READING: Psalm 121. (From blackboard; see "For the Leader" above.)

Leader: There is a hymn in the book of Psalms, the hymnbook of the Bible, that was sung, or chanted, by the people who were on their way up the hill-road to Jerusalem to celebrate one of their religious festivals. Some of them had traveled many miles, mostly on foot, camping by the way. They had journeyed to the city they called the Holy City to worship God, to express their love and reverence for him, and they believed in his care for them, his people. This beautiful song expresses their feeling. It expresses the feeling of every one who believes that "My help cometh from the Lord, who made heaven and earth."

We have come here today to worship God together, to ask his help in all that is ahead

of us—difficulty, work, happiness. Let us make this psalm our song. I will read the first part, the classes in Grade IV will read the next, Grade V the third, Grade VI the fourth, and all of us together the last.

Leader:

I will lift up mine eyes unto the mountains;

From whence shall my help come?

Grade IV:

My help cometh from the Lord,

Who made heaven and earth.

Grade V:

He will not suffer thy foot to be moved;

He that keepeth thee will not slumber.

Behold, he that keepeth Israel

Will neither slumber nor sleep.

Grade VI:

The Lord is thy keeper;

The Lord is thy shade upon thy right hand.

The sun shall not smite thee by day,

Nor the moon by night.

All, together:

The Lord will keep thee from all evil;

He will keep thy soul.

The Lord will keep thy going out and thy coming in

From this time forth and forevermore.

HYMN: "Now Thank We All Our God"

STORY:

BE STRONG, AND OF GOOD COURAGE

Do you remember the story of Moses, the great leader of the Hebrew people, who brought them on the long journey through the wilderness from Egypt to Canaan? You remember that Moses died when they had almost reached the very border of Canaan. Before he died, he told Joshua, his younger assistant, that he must be the one to lead the people forward to find new homes in the land across the Jordan river. It would be a hard job; there would be difficulties, and danger, and hard work. But Moses told Joshua what he had learned in those long years of wandering. "Be strong, and of a good courage," he said to Joshua before all the people, "and the Lord, he it is that goes before you; he will be with you, he will not fail you, nor forsake you. Fear not, neither be dismayed."

So Joshua did take courage and lead the people forward. And he found strength and wisdom also, for all that Moses had told him was true. He led the people across the river into the land they had never seen before, where they were to find a place for themselves to live.

You and I, all of us, need courage to go forward. Every day is a going forward to new things, if we try to do our best, to learn all we can, to overcome difficulties. New and harder things at school, new experiences and work at home, new sacrifices to make—all these are chances to go forward in living, if we have courage, and faith in God. Shall we take those great words of Moses to Joshua to guide us? Let us say them together: "Be strong, and of good courage; the Lord goes before you, he will not fail you nor forsake you. Fear not, neither be dismayed."

HYMN: "Forward Through the Ages"

OFFERING SENTENCE: "All things come of thee, O Lord, and of thine own have we given thee."

HYMN RESPONSE: "We Plow the Fields," stanza 3 only.

October 8

THEME: *Courage to Think*

PRELUDE: "Just as I Am, Thine Own to Be"

CALL TO WORSHIP: Psalm 121, used responsively as on last Sunday.

HYMN: "The Heavens Declare Thy Glory"

INTRODUCTION TO THEME:

Did you find during this past week, I wonder, any need for courage to go forward, to try some thing, or way, or to go ahead with some hard thing you knew you must do? Did you remember, at any time, those words of Moses to Joshua, "Be strong, and of good courage—the Lord will be with you?"

(If any of the children wish to tell of such an occurrence give opportunity to do so.)

One of the great gifts God has given his human children is the power to think. You began to learn to think when you were very small. You looked, and listened, and remembered what happened, and how you felt. You learned to choose what you would do or not do, to decide, and to understand why certain things happened. Later you learned to read, and to study what other people had found out, and to work out problems. We can grow wiser, more skillful, more helpful, by honest thinking. But real thinking isn't easy. Sometimes it takes courage to think, honestly, about hard things, and decide what is right and good and true. Sometimes it is much easier to just do as you please without thinking. Do you think that is cowardly—like running away from a hard thing? Let us pray that God our Father will give us courage to think and to do the thing that we see clearly to be right, and kind, and just.

PRAYER: Our wise and loving Father, help us to use these minds thou hast given us to think clearly and bravely, and to act according to the best we know. Amen.

SCRIPTURE READING:

Leader: Psalm 119 has a great deal in it, about thinking, about learning, and trying to find out God's way. Listen to these words from that Psalm, and think especially of what the writer says of "taking heed" (that means thinking), "give me understanding," "Teach me, O Lord, the way of thy statutes," and "I thought on my ways."

(Psalm 119:9-11, 33-34, 59-60; read by three members of the group, ready beforehand.)

HYMN: "Father, Hear the Prayer We Offer"

OFFERING: As on last Sunday.

October 15

THEME: *Courage to Speak*

PRELUDE: "Now Thank We All Our God"

CALL TO WORSHIP: Psalm 121, read responsively as before.

HYMN: "Now Thank We All Our God"

INTRODUCTION TO THEME:

COURAGE TO SPEAK

There must have been boys and girls in Galilee and Judea who knew Jesus, who heard his thrilling words on the hillside, by the Lake Shore, in the village streets, in Jerusalem, and in the homes he visited; who saw the wonderful things he did, healing, helping, comforting those who came to him. There must have been some of them who loved him, and believed in him, and wanted to be like him. When there began to be persecutions of the followers of Jesus, when they were punished for talking of him and telling their faith in him, or had to leave their homes and go to another part of the country to live, do you think it took courage to say, "I am a follower in the way of Jesus—I believe in him and in his teaching"? And do you think the boys and girls who loved him had to have that courage too?

I am sure they had that courage, though their story is not told in the Bible. I am sure they remembered, and as they grew older,

they worked in the 'little groups of Christians, the churches that grew here and there, meeting in homes often, to hear the teaching of the apostles and to pray together. They probably taught their children the way of Jesus, and helped them to have courage to say "I am a Christian," in the face of ridicule and danger. For sometimes it takes as much courage to *speak* as to *do* hard things.

Does it still take courage to speak for the truth you believe? To say to your friends, "I won't do that, it isn't fair"? Or to say "No" when they want you to play and you know you have work to do? Or to say, when you have been wrong, or have hurt someone else, "I'm sorry—will you forgive me"? Can you think of times when it takes courage to speak honestly, plainly, with lovingkindness? (Encourage any inclination to response.)

You remember the hymn we often sing, that has the lines:

Not for ease our prayer shall be,
But for strength, that we may ever
Live our lives courageously.

Let us pray together for the courage and strength to speak when we ought to speak, clearly and honestly.

PRAYER: Our Father, we thank thee for minds to think and understand and know the right. We ask thee to give us courage to be honest and brave to speak for the right, to stand for our faith in thee at all times. Amen.

GROUP RESPONSE: (read from blackboard)

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." (Psalm 19:14)

HYMN: "O Master of the 'Loving Heart'"

OFFERING: As on last Sunday.

October 22

THEME: *Courage to Suffer*

PRELUDE: "Forward Through the Ages"

CALL TO WORSHIP: Psalm 121, read responsively, as for October 1.

HYMN: "Father, Lead Me, Day by Day"

INTRODUCTION TO THEME:

In Paul's letter to his younger friend and helper, Timothy, there are these thrilling words to the young Christian: "Thou therefore endure hardness, as a good soldier of Jesus Christ." Timothy had already endured hardness in his traveling with Paul. He had seen Paul "endure hardness" too—weary walking over mountain roads, prison, beatings. But whatever hardship or pain Paul the Christian had to suffer, whatever he had to give up, he found the courage he needed, and he went on, never running away, never giving up his work as a messenger of the "good news." "I can do all things," he wrote, "through Christ which strengtheneth me." Listen to these words of his, and try to see how Paul got the courage to do hard things, to stand pain and weariness and danger, to think honestly and to speak boldly the truth he knew.

SCRIPTURE READINGS, by different members of the group, ready beforehand: II Corinthians 11:24-28; Romans 8:37-39; Philippians 4:13.

POEM: read by a junior boy.

O God, who workest hitherto,
Working in all we see,
Fain would we be, and bear, and do,
As best it pleaseth thee.
Our skill of hand and strength of limb
Are not our own, but thine;
We link them to the work of Him
Who made all life divine.

—THOMAS W. FRECKLETON

HYMN: "Be Strong!"

PRAYER: Our Father, when we have hard tasks to do, when pain comes to us, when we must give up something that is dear to us, give us the courage to endure and to be strong, and to be sure of thy help, remembering thy love. Amen.

OFFERING: As on last Sunday.

October 29

THEME: *Courage to Keep Our Faith*

PRELUDE: "Faith of Our Fathers"

CALL TO WORSHIP: Psalm 121, read responsively. (See October 1)

HYMN: "Hear Us, Our Father"

INTRODUCTION TO THEME:

TO KEEP THE FAITH

When Jesus and his disciples had that last supper together, he said wonderful things to them which they never forgot. "Let not your heart be troubled," he told them; "you believe in God, believe also in me." When they became his messengers, to carry his good news as far as they could, they kept their faith with steadfast courage. Indeed, it was their faith in God and in Jesus their Teacher and Guide that gave them courage to go forward.

Paul and Barnabas, Silas and Timothy and Luke, with many others as the years went by, kept the faith; and "Forward through the ages in unbroken line" the followers of Jesus have continued to keep their faith, "like a mighty army." In a letter to Timothy from his prison in Rome, Paul wrote: "I have fought a good fight, I have finished my course, I have kept the faith." He said also to the younger Christian: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."

Not very long ago, a young soldier in a

country far from his home, wrote to his mother: "I want you to know this, that your faith is my faith, that I believe what you believe, what I learned from you in our home. I will not forget." You are boys and girls, much younger than he. You are not having the same trial of faith that he knew. But you will have your own trials. You will need to keep your faith in God, and in Jesus, his Son. You will sometimes be puzzled, or troubled, or face hard things. But you can remember always what Jesus said: "Your Father knows what things you have need of, before you ask him," and how Paul declared, after he had suffered many things, that he was sure *nothing* could "separate us from the love of God." And God our Father will give you courage to keep the faith.

READING, by a junior:

When I cannot understand
why things go wrong—
When I'm tempted to give up, instead
of holding on—
When I must do hard things alone,
or try new ways—
When all the world is troubled by
war's cruel ways—
Help me, my Father, every day
to live courageously;
I will remember—steadfast I will keep
my faith in thee.

Leader: Let us all together repeat those last lines as our prayer, I will repeat it for you, first.

PRAYER, as indicated.

OFFERING:

Leader:

Not what we give, but what we share,
The gift without the giver is bare.

—JAMES RUSSELL LOWELL

Song Response:

"Thy Work, O God, needs Many Hands"

CLOSING HYMN: "I would Be True"

Intermediate Department

By Ruth Bernice Mead*

THEME FOR OCTOBER: *My Church in the World Today*

For the Leader

With October first fall activities begin in most churches; in some this is Rally Day; and in all, October 1 will be celebrated as World Communion Sunday. (You might ask your minister to let you see any material which he may have explaining this observance.) With families and church groups widely separated in a world where war seems to deny the basic Christian fellowship of the church, we need to reinforce the thinking of junior high students by a new sense of pride in the work of the church and of "togetherness" which reaches over barriers and strife.

These young people are very alert and interested in the newspapers and news magazines. They are practical minded and want to see actual facts. If wise use is made of current events and world news which they are discussing in school, their faith will be reinforced and their horizons widened. The

* Director of Student Personnel, Presbyterian College of Christian Education, Chicago, Illinois.

items used in these services have been gathered from the events of the first few months of 1944. Be alert and keep a scrap book of items from October papers so that you may have fresh stories to use as illustrations. Note the pamphlet to be ordered for October 8.

Many interesting stories about the founding of the local church and its history may be used and if there is no written record one may be made for the church files. Charter members will be glad to tell these stories in churches which have been recently organized. Historical anniversary booklets will provide much interesting material.

Motion Pictures

Third Sunday. Book for the World of Tomorrow. 28 min., 16mm. Sound. 1 week \$10.00. The story of the translation and distribution of the Bible (which suggests how the natives on Bock Island came to have a Bible).

Fourth Sunday. The Kindled Flame. (See description under Junior Department above. Suggested because in some instances the church in occupied countries has had the same sort of existence as it had in Roman times.)

Available from denominational publishing publishing houses, members of the Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Ave., New York 10, N. Y.

October 1

THEME: *This Is My Church*

INTRODUCTORY PERIOD: Have either the special committee appointed to help prepare this service, or those who arrive early, select appropriate verses about the church from Psalms 100 and 84. They will select one of their group to read this Scripture and help him to prepare it so that it will be meaningful to the others. It is well to have one or two modern versions of the Bible for their use so that the most interesting wording may be chosen.

PRELUDE: "I Love Thy Kingdom, Lord," or "The Church's One Foundation"

INTRODUCTION TO THEME:

WHAT DO YOU MEAN—THE CHURCH?

A man was learning the English language. He had recently come to America and was most anxious to learn quickly. A friend said to him, "Come see our church?" The man enjoyed the beautiful building and thought he would use that word; a church was a building.

A few days after that his friend said, "Would you like to come with me tomorrow afternoon? My church is going on a picnic." The man was surprised, but many strange things happened in this land; perhaps the building was movable. The next day he found that a church was also people.

On Sunday he went with his friend, perplexed, for he had said, "Church will be very interesting today for a former pastor is speaking." He found that church was also a meeting where they sang and prayed and talked. This was a very funny word indeed with so many meanings.

Can you add other quotations from his friend which might have made learning this new word difficult?

(After a brief discussion on the meaning of church and the fact that their church school department is a part of the church and all their activities prove that the church is interested in them, introduce the thought of the greater church and explain that this World Communion Sunday.) "This is my church" has more meaning than even the foreigner learning English realized. Thinking of all the significance of this common word, introduce the Bible passages selected.)

SCRIPTURE PASSAGES: as selected (See Introductory Period above)

JUNIOR HIGH CHOIR: "A Call to Worship,"¹

Psalms 100:4,5; sung antiphonally.

OFFERING: This is our share in the life of the church here and abroad. We give because we want to help in this great enterprise. While the offering is being taken we will listen to a great hymn which expresses one man's feeling for the church.

PRAYER OF THANKSGIVING, by one of the pupils.

HYMN: "I Love Thy Kingdom, Lord," verses 1 and 2

POSTLUDE: "For the Beauty of the Earth"

October 8

THEME: *My Church Serves Its Absent Members*

WORSHIP CENTER: Pictures of men and women away in the service of their country. You may be able to borrow the church service flag and use that behind the altar. If so, place an open Bible and a picture of some chaplain on the altar. A committee may assist in collecting pic-

tures and planning for the most forceful presentation.

PRELUDE: "Jesus Calls Us, O'er The Tumult"

CALL TO WORSHIP: Psalm 100; sung softly by a solo voice. Follow with prayer of thanksgiving for the church and all those from the community who worship in far places. If the committee has been able to develop a litany for this part of the service, use verse 4 of "For the Beauty of the Earth" ("For thy church that evermore") as the response.

HYMN: "Faith of Our Fathers" or "The Church's One Foundation"

INTRODUCTION TO THE THEME:

We thought of the meanings of the word "church" last Sunday. Let us spread this thought to all the places in which members of churches in America are worshipping today. How many pictures have you seen of men and women finding an unusual place for a church? (If you have planned ahead and obtained a copy of *The Chaplain Serves, Chaplain Activities, 1943* which is available to churches through the office of the Chief of Chaplains, War Department, Washington, D. C. you will have many interesting pictures to show. A survey of Sunday paper picture sections for the last few weeks will furnish other interesting materials.)

SCRIPTURE READING: Jesus tried to show how hopeful the church could be in a confused world when he said: (Quote Matthew 5:13-16.)

HYMN: Verses 3 and 4 of "O Zion Haste, Thy Mission High Fulfilling" or "Sow the Seed Beside All Waters"

OFFERING: Music of "I Love Thy Kingdom, Lord." If the church is sharing in a special project for service men or for the support of chaplains this may be made a special offering. The group may wish to give the usual offering at this time and plan for some special gift at the next session. Prayer by pupil.

DISMISSAL to classes with medley of hymns used in service.

October 15

THEME: *A Surprise from My Church*

PRELUDE: "We've a Story to Tell to the Nations"

CALL TO WORSHIP: "I was glad when they said unto me, Let us go into the house of the Lord."

RESPONSE OF WORSHIPPERS: Last verse of "For the Beauty of the Earth" ("For thy church")

BIBLE READING: Psalm 96:1-4

PRAYER FOR THOSE WE LOVE WHO ARE IN DISTANT LANDS

HYMN: "Faith of Our Fathers," verses 1 and 4

STORY: HYMNS REPLACE GUNS

On the first day of last March a newspaper reporter named Hal O'Flaherty went with a lieutenant to Bocker Island. The native people of this island were helping the Navy restore the islands devastated by the war. Each morning the men and boys left this island for work and each evening they "checked in" to the officer and returned to their families for the night. We will let our reporter tell the rest of the story.

"We landed from the barge on a beautiful stretch of beach and ate our evening meal with the Marine guard."

² "Hymns Replace Guns—All Is Quiet On Kwajalein," Hal O'Flaherty, *Chicago Daily News*, March 10, 1944.

"After darkness fell, a bright moon shone through banks of cumulus clouds and we moved out toward the surf and took seats on mats with our backs to the sea. Chief Lammannini arranged his subjects in choir formation, with the women on one side, himself in the center and the men on the other side.

"For some minutes all sat in silence and I gathered that the natives were praying, for they usually hold strictly to religious forms, even if a divine service is not being held.

"The lieutenant spoke slowly to Chief Lammannini:

"Tell your people our guests would like to hear them sing. Also tell them that we are their friends."

"Lammannini's deep voice interpreted his speech into Marshallese and after another pause, while the womenfolk giggled softly and the children squirmed, a low, melodious song began.

"At first I thought it was a native song, but after the first few notes the realization dawned on me that it was "Rock of Ages" sung in their native tongue with the cadence and harmony that these devout people have retained through their years of subjection to heathen rule. As the women's voices rose sweetly over the deep harmony of the baritone and basses, I could see before them the misty forms of missionaries.

"There was Miss Jessie Hoppin of Ashland, Wisconsin, who labored with this fold from 1914 until 1933, preaching the gospel and teaching them to live clean lives, work hard and sing their praise of God. Beside her I felt that I also saw the Rev. George C. Lockwood, the kindly, well-remembered mission leader. For these two people had left their mark on Marshallese character."²

HYMN: verses 2 and 3 of "Onward Christian Soldiers"

OFFERING: continue playing preceding hymn softly.

DISMISSAL TO CLASS using same melody played more loudly.

October 22

THEME: *The Heroic Church Today*

PRELUDE: "Faith of Our Fathers"

CALL TO WORSHIP: Psalm 48:9-10

HYMN: verses 2-4 of "Onward Christian Soldiers"

INTRODUCTION TO THEME:

Long ago a writer was trying to tell the story of men and women who had suffered to maintain the church and the faith it taught. He told of many heroes and then listed groups who were just as heroic but the world did not know them. Read Hebrews 11:32-38. We thought such trials would never come to the leaders of the church again, but this past year has seen many men who were willing to suffer for their faith. (Draw out stories of Danish and Norwegian Christian leaders who have been martyred. Add any incidents from papers which have come recently. Try to point out the courage and not incite hate.)

SONG PERIOD: Let us sing some songs or special verses of songs that honor such heroes. We will begin with "Stand Up, Stand Up For Jesus." (Sing as many as there is time for.)

PRAYER of thanksgiving for heroes of today
JUNIOR HIGH CHOIR ANTHEM: (A message from Denmark) "Long Hast Thou Stood, O Church of God." Lindeman.³

OFFERING: using music of anthem or one of hymns chosen above. Prayer by one of

³ E. C. Schirmer Music Co. 221 Columbus Ave., Boston, Mass.

¹ No. 120 in *Hymns for Junior Worship*, Westminster Press, 1940.

the junior high students.
DISMISSAL TO CLASSES, using one of the martial hymns.

October 29

THEME: *The Church Links the Whole World*
PRELUDE: "All Hail the Power of Jesus' Name"

CALL TO WORSHIP: verses 3-4 of "All People That On Earth Do Dwell"

INTRODUCTORY STATEMENT: In a world so divided by war it is hard to see the world church but it still does exist. Christians are keeping in touch with each other and remembering that there is a common tie. This is the only universal community.

One of the organizations that makes this possible is the World Council of Churches. This has made it possible for chaplains who speak the language of the soldiers captured in war to go and serve these lonely men.

DRAMATIZATION:

THE WORLD CHURCH

Episode I. Two lonely German prisoners in a camp in Michigan. Imagine conversation. Then a Swedish pastor from that neutral country comes with a New Testament in German.

Episode II. An American flier imprisoned in Germany is greeted by a Swiss pastor who speaks English and gives him a message of

cheer from the church.

Episode III. Three students in a prison camp are wishing they had a chance to study and pass the days in preparing for their return to a better position after the war. Another boy dashes in telling them that the World Student Association has sent a man with books and is going to organize a university in the camp. There are men who were teachers among those imprisoned and they will be glad to help.

Episode IV. A missionary returned on the Gripsholm tells her family that the Japanese Christians have risked their lives to help her and bring her food. The school in which she taught is going on.

PRAYER:

In silence let us ask God's blessing on men in prison camps whatever country they belong to.

Let us pray that the World Council of Churches may be able to keep the spirit of Christian brotherhood alive.

Let us pray for all the classes that have been organized to help young men learn while they are in camp.

Father, we thank thee for this little bond of Christian fellowship that unites us even when we are on opposite sides of this war. May it grow stronger. For Jesus sake, Amen.

OFFERING: using "In Christ There Is No East Or West"

DISMISSAL TO CLASSES: "The Whole Wide World for Jesus"

Senior and Young People's Departments

By Percy E. Kohl*

THEME FOR OCTOBER: *Our Healing Ministry*

For the Leader

Several hundred North American youth met at Lakeside, Ohio, June 27 to July 2 for inspiration, dedication and planning. (See report on page 31.) Their theme is our theme for the month; some of their divisions of the theme, our divisions. The titles are suggested by phrases from Purd E. Deitz' great youth hymn, "We Would Be Building."¹

Motion Pictures

Second Sunday. Arrange to see *Americans All*, a new March of Time film which will be shown in local motion picture theatres. It may later be available in the 16mm. size for church use. The film deals with the whole question of discrimination against minority groups. Or, *The World We Want to Live In*. 9 min., 16mm. Sound. Free. Presents the urgent need of eliminating racial and religious prejudice so that the persecutions that have occurred abroad "cannot happen here."

Third Sunday. Faith Triumphant. For description see Junior Department, above.

Fourth Sunday. For Times Like These. 9 min., 16mm. Sound. Free.* Produced by

* Secretary-Director, Alabama Area, Disciples of Christ, Birmingham, Alabama

¹ Found in *The Church School Hymnal for Youth*, Westminster Press

the Oxford University Press to promote its edition of the Bible, the film suggests that the Bible is a means to understanding the present day and that from it grows our demand for the truth.

* Free to those who apply to The Religious Film Association for use of free film library, and who pay the \$2.00 registration fee for this service.

Fifth Sunday. See temperance films described on page 38.

Available from denominational publishing publishing houses, members of the Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Ave., New York 10, N. Y.

October 1

THEME: *Broken Stones and Broken Bread*

WORSHIP CENTER: "The Last Supper" by

Leonardo da Vinci

PRELUDE: "We Would Be Building"

CALL TO WORSHIP: John 6:27, 29bc., 35 (from American Standard Edition)

HYMN: "By Roads That Wound Uphill and Down"¹

FIRST READER:

Our Lord fulfilled his ministry and charges us to make our lives a ministry. We, as Christian Youth, have a task to do in a world where sorrow and suffering is the normal daily experience of masses of people. Whole populations have been up-rooted. Families are divided never to be re-united. There are thousands upon thousands of war orphans. There is famine and plague. These are a few of the Broken Stones we are called upon to rebuild. Some youth are determined to have their fling, not counting the cost, and are getting sullied and hurt. This, too, is a part of our task. Pyramided thousands who are illiterate are crying for an education. You see? We must be feeders of not only starving bodies but of hearts and minds as well.

(Pause)

SECOND READER:

Today's sun has witnessed a continuous celebration of the Lord's Supper around the globe. In that celebration there is a felt fellowship, a binding tie stronger than steel ribbons, that knits race to race, man to fellowman and all to God. In army camps and on the high seas, in churches around the world, these words have been read today, no one knows how many times or in how many languages. Listen to the words of scripture.

CONCEALED VOICE: Reads Mark 14:22-25

THIRD READER:

Because of the influence and Healing Ministry of Christ Jesus the Lakeside Conference issued the following declaration. Let it be a challenge for us to present our bodies in living sacrifice to heal the wounds of a suffering world. (See accompanying statement on this page.)

PRAYER: Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy Holy Name; through Jesus Christ our Lord. Amen.

BOOK OF COMMON WORSHIP

HYMN: "I Bind My Heart This Tide"

October 8

This service may be greatly expanded by enlarging the statement of each representative. Material on racial minority groups may be secured from *Christian Youth and Interracial Understanding*, published by the International Council of Religious Education, 203 N. Wabash Ave., Chicago 1, Illinois, 20c, or from your denominational Mission board headquarters. *There Are Things To Do* by Lillian E. Smith is a valuable treatment of the Negro problem and may be secured by writing South Today, Clayton, Georgia. Additional material is to be found in *Common Ground*, a magazine quarterly probably in your local library.

It would be unfortunate if this service should end with only words. Use it as a springboard to determine what can be done to heal human rifts in your community.

THEME: *The Human Rift*

PRELUDE: "I Bind My Heart This Tide"

CALL TO WORSHIP:

How should we enter in the presence of the Lord?

How should we bow before the Lord of Life?

Shall we come before Him with a ritual of words?

Shall we recognize Him only with gestures of the body?

He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God? Micah 6:8

HYMN: "We Would Be Building"

PRAYER:

Lord, make me an instrument of thy peace. Where hate rules, let me bring love, Where malice, forgiveness, Where disputes, reconciliation, Where error, truth, Where doubt, belief, Where despair, hope, Where darkness, thy light, Where sorrow, joy!

O Master, let me strive more to comfort

others than to be comforted,
To understand others than to be understood,
To love others, more than to be loved!
For he who gives, receives,
He who forgets himself, finds,
He who forgives, receives forgiveness,
And dying, we rise again to eternal life.
Attributed to *St. Francis of Assisi*

SCRIPTURE: Matthew 4:23-25

WHO ARE THE NEEDY?

Leader: What kind of people did Jesus meet and heal? Here is a mother who saw her only son crucified in the act of rebellion and was unable to rid her mind of the sight and sound of his agony. Here is one whose brother was last heard of as he was being sold at the slave auction as a galley oarsman. Here stands a destitute widow, a rich young ruler, a woman of the streets, a heart-broken wife, a chronic invalid; the lame, the halt and the blind; the devout and the depraved.

Concealed Voice Interrupting and Speaking Very Distinctly: And none turned away ignored.

Leader: What kind of people stand before us?

First Person: I represent all our people not adequately fed, clothed, or housed. Many of my people are actually destitute and in terrible misery.

Second Person: The amount of bodily pain is immeasurable. Ignorance, poverty and neglect cause sickness on a staggering scale. Even in communities where skilled doctors are available many are too poor to secure proper treatment. Others are born into the world, live their days and die without every seeing a trained physician or surgeon.

Third Person: My brothers and sisters sit mute with loneliness behind the barbed wire of Japanese Relocation Centers, the victims of misunderstanding and prejudice.

Fourth Person: I represent the Negro American, the victim of a race prejudice whose hatred is being answered by hatreds fomenting in the hearts of those Negroes who no longer will be denied full American citizenship. My people are hungry; physically, mentally, and spiritually.

Recording: "Ballad for Americans"²

Leader: Are these, the heart-broken, the lame, the halt, and the blind, all going to be sucked down into the abyss of forgottenness, or will we with "hearts creative, bridge the human rift . . . (and) reveal the lift that God would give to man?"

Voice Interrupting: Not unless the dream of the Ballad hardens into deeds of action.

HYMN: "We Would Be Building"

PRAYER: Lord Jesus, deliver us from the smallness of heart that helps to create the human rifts dividing brother from brother. Grant that from this hour our determined purpose shall be to minister unto others as we, living in their place, would want to be ministered unto. Amen.

October 15

THEME: *The Solid Rock of Faith*

CALL TO WORSHIP:

Come into our circle and learn that faith is strong only when we are strong, shrinks when we shrink. Faith comes when music stirs us, and the chords, moving on some grand climax, shake our souls with an influx new that makes new energies. Faith comes in swellings of the heart and tears that rise at noble and at gentle deeds. Faith comes in moments of heroic love, unjealous joy in joy not made for us, in unconscious triumph of the good within.

HYMN: "My Faith Looks Up to Thee"

² R.C.A. Victor Recording by Paul Robeson.

CHALLENGE:

Some men live near to God, as my right arm
Is near to me, and thus they walk about
Mailed in full proof of faith, and bear a charm
That mocks at fear, and bars the door on doubt,
And dares the impossible.

Anonymous

SCRIPTURE: Romans 8:31-39 Moffatt translation

READING:

We who have glimpses of the world's despair,
Of pomp, sleek-liveried while the starving wait,
Of smirking greed and scarlet-sabred hate,
And plunder throned in many a velvet chair,
We who have seen the battered heart laid bare
By love and loss—how can we contemplate,
Without lips curling, Him who guards our fate

And tends His sheepfold with the rains of care?

We grope amid the night fogs of our doubt.
Yet somehow, though the hands be bleeding wet,
The pulse still leaps: and almost driven to tears,
We lift our eyes and see the stars come out,
And hope beholds a purpose flashing yet
Behind the misty landscape of our fears.

STANTON A. COBLENTZ³

SCRIPTURE: Read selected verses from Hebrews 11 closing with verses 32-40.

LEADER:

LIGHTED BY THEIR FAITH

One of the larger tragedies of biblical study is that we so infrequently sense the person behind a text. Seldom do these heroes of the faith emerge as real men. We read of boisterous Peter, quiet John, shrewd Judas or doubting Thomas and fail to see our own inadequacies because we fail to see their humanity. These are people! They laughed as we laugh, knew the same sharp darts of sorrow, were perplexed by the same mysteries of life that perplex us, were as eager for success and as fearful of failure. Peter as a fisherman was no greater than any common laborer of today. Peter, John, Judas and Thomas have many counterparts in every community.

But these men lost their nonentity. They became somebody! They were men touched by the flame of Jesus. Their lives were lifted by slow degrees and tortuous pathways to a high pinnacle of abundant living. They found the faith and matched it with the loyalty of their lives. The struggles of these men should help us to avoid many mistakes in our living. That they do not is a tragedy.

PRAYER:

O Lord Jesus Christ, author and perfecter of our faith, perfect, we beseech thee, the faith of us who believe, and sow the good seed of faith in their hearts who as yet lack it; that we all may look steadfastly unto thee, and run with patience the race that is set before us. Give us grace to show our faith by our works; be faith to us, evidence of things unseen, teach us to walk by faith, having respect unto the promises, which of thy mercy make good to us in thine own good time, O our most gracious Lord God and Saviour. Amen.

CHRISTINA G. ROSSETTI

HYMN: "Faith of our Fathers!"

October 21

THEME: *We Seek the Truth*

³ Used by permission of the author and The Christian Century.

PRELUDE: "I Would be True"

CHALLENGE:

Seek truth and find it,
Be not content with lesser ends.
You shall thus find confidence
In your own ability,
Power to live victoriously,
Fresh meaning and vitality in life.

HYMN AND SCRIPTURE: "Open My Eyes, that I May See"

(Alternate singing and reading as follows)

Verse 1 of hymn

John 14:15-17

Verse 2

Deuteronomy 6:4-9

Verse 3

Psalm 19:14

Verse 4

Philippians 4:8, 9

Verse 5

John 14:6

LEADER:

THE EDUCATED MAN

In our search for truth it is well to remind ourselves of Thomas Huxley's definition of a liberal education. Huxley said that a man who has had a liberal education has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature and the laws of her operations; one, who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself.

LITANY:

To realize the folly and uselessness of insincere words, thoughts and deeds,
Educate us, dear Lord.

For the love of truth and for an abiding confidence in its power to conquer evil and to endure forever,

We pray, O Living Truth.

For faith to penetrate the realm of the spirit which gives meaning to facts, clothes things in beauty, links persons in love, and informs the actual with the ideal,

Grant us insight into thy living world, O Creative Spirit.

For vision to see a place in the future for our ideals, for the strength to make practical plans, and for the faith to abide by our belief in the ultimate triumph of truth and good,

We beseech thee, O God our Father.

For courage to face unpopularity for the sake of truth,

We pray thee this day, O Lord our King.

For the Power of the Cross, impelling us toward spiritual pilgrimage; for the noble company of men and women whose lives of devotion, purity and power commend the Gospel to others,

We praise thee, O Lord.

HYMN: "Give of Your Best to the Master"

October 29

THEME: *Our Social Responsibility*

To the Leader: This Sunday is World Temperance Sunday and a special worship service will be printed in the October Journal. It is recommended that your group prepare this service, in cooperation with your Minister, for either Sunday morning or (Continued on page 39)

Statement of Commitment

By the Christian Youth Conference of North America

WE BELIEVE that God moves us today as he has moved young people in every day of humanity's life. He compels us beyond our own strength and vision. Jesus Christ leads us into the darkness of the unknown, and by the eternal light of the coming world kingdom of God, we follow. Courage, faith, hope and joy are ours despite the tears and heartache of today. Fear, hate, loneliness and despair are ours too. But they lose their power when God turns upon them the light of his love.

Dreams of brotherhood and peace have been blighted by war and ruthless destruction. The forces of evil have engulfed the youth of the world, but they have failed to destroy our faith. Our purposes may be thwarted again and again, but we know that men can only hinder and never defeat the eternal purposes of God. In the midst of war we have seen the bonds of Christian brotherhood grow stronger and we have seen them bridge every human rift. In the power of God to change individual lives and transform whole communities, we have seen the promise of the coming of his kingdom wherever men are willing to give Christ his way in human relationships.

Many of our brothers have suffered as we have not. We know that we cannot enter into the fullness of Christian fellowship with them until we have shared their sufferings. Thrusting our hands deep into the wounds of the world, we find the daggers that we ourselves have helped to make. Our hands, as we seek to remove them, will be lacerated and torn. But only as we suffer for Christ's sake can the power of God flow through us for the healing of the world.

THEREFORE:

We commit ourselves to a constant criticism of our own attitudes toward persons of other races in the light of all we know of love, and to active effort—individually and in our Christian organizations—against the segregation of any group, Negro, Japanese-American, Jew or any other, wherever our lives touch the question: in our churches, in schools, in housing, in transportation and in employment.

We pledge ourselves to think of our suffering brothers around the world, to increase our personal contribution to relief of human agony, even to the lowering of our own level of living; too, we pledge ourselves to cooperate wholeheartedly with those organizations whose purposes are to exterminate those conditions which give rise to our brothers' suffering.

We must as Christian youth accept the challenge of awakening the Church to its responsibility of becoming instrumental in remaking a troubled world into a Christian world.

We have an awed consciousness of our fellowship with Christian youth regardless of creed; we are determined together to pour the energies of our lives into the channels of service God opens to us.



"For this I am very grateful to my home church ~ ~ ~ ~"

"Because of the gruesomeness of the task for which we boys are training," a soldier writes to his pastor, "we tend to stray from our normal spiritual attitude. The Upper Room, when used correctly, can help us to maintain our normal balance. For this, I am very grateful to my home church."

"The Upper Room is the only daily devotional used at this post, and is of widespread influence," says a chaplain overseas. Another says: "Of all the quarterly daily devotions, The Upper Room is the most popular with our men."

Another chaplain writes from the South Pacific: "If this book has become a necessary help for the folks at home, you may be assured that it is also a needed companion in the hands of their sons out here near the front line. The men go for them in a big way."

So we say—Share your Upper Room! For each copy you use at home, mail at least one copy each quarter to some boy—or girl—in the service.

The October-November-December issue is now ready for mailing. Send your order today. Ten or more copies to one address, 5 cents each, postpaid. Single yearly subscriptions in U. S., Canada and Latin America, 30 cents, postpaid; four years, \$1.00. Other countries, 40 cents; four years, \$1.35. Special envelopes for remailing The Upper Room to service men or others, \$1.00 per 100.

Address all orders to

THE UPPER ROOM
MEDICAL ARTS BUILDING, NASHVILLE 3, TENNESSEE

Graded Curriculum and General Program Materials

Published from April 15 to July 15, 1944

THIS LIST of forty-nine publications, coming from sixteen publishing houses, will reach you as you begin to plan for your fall programs. Among them are collections of stories for children of various ages, devotional materials for primaries and juniors, anthems for the junior choir, missionary education suggestions for the junior high school age, courses on the American Indian, a study on the lands of the Bible for young people, courses on Southeast Asia, a manual for college-going young people, a course on the church's mission in a post-war world, Bible units, dramas, and a church school standard. Yes, they will meet a variety of needs.

As you know, editors and publishers cooperate with the Department of Research in making these lists available quarterly in the September, December, March and June issues of the *Journal*. The December 1938 number carried the first list in this series. Earlier issues of the *Journal* are available at fifteen cents per copy.

To Order Materials

These materials should be ordered from your own denominational book store, or from the publishers indicated. Please mention the *International Journal* in placing such orders.

I. Religious Education of Children

A. Primaries

CHRISTIAN GROWTH SERIES (of Sunday school lessons). First Year, First Quarter. Marion Poppen Athy. Unit A, *What's in the Bible?* Unit B, *We Learn How We Shall Pray*. Unit C, *God's Message to Us*. Set of 13 Pupil's Leaflets, \$.12. Teacher's Guide, *Our Primary Children*, 64 p., \$.20. Philadelphia 7, Columbus, and Rock Island, Christian Growth Press, 1944.

MOORE, JESSE ELEANOR. *A Bell for Baby Brother*. New York 10, Friendship Press, 1944. 126 p. Cloth, \$1.00; paper, \$.60.

Stories about children helping in homes, schools, churches, and communities around the world. Illustrated.

B. Primaries, Juniors

Thoughts of God for Boys and Girls in Autumn. Hartford 3, Connecticut Council of Churches and Religious Education, 1944. 64 p. \$.15 a copy; 25 or more, \$.13 each, plus postage.

Daily devotional readings with songs, stories, poems, prayers for period from October first to December third, for family use, pastoral calling, church school, and for gifts. Achievement of God's purposes in the growth and distribution of food reaches a climax in the Christian interpretation of Thanksgiving.

C. Juniors

Anthems for the Junior Choir. Philadelphia 7, Westminster Press, 1944. 72 p. \$.75 per copy; \$.60 each, five or more.

Collection of 40 individual selections, edited with vocal range of juniors in mind and with texts selected for effective rendition by this age group. Includes responses for all types of occasions.

BETHANY GRADED LESSON SERIES. Second Year, Summer Quarter. Louise S. Linder. Unit VII, *Learning to Live Together*. Doris C. Demaree. Unit VIII, *Good Neighbors*. Bible Study Guide for Juniors, 48 p. \$.20. Activities Resource Materials set \$.50. Teacher's Quarterly, 134 p. \$.35. Message to Parents, 4 p., \$.25 a dozen. St. Louis 3, Christian Board of Publication, 1944.

CHRISTIAN GROWTH SERIES (of Sunday school lessons). First Year, First Quarter. Mabel Elsie Locker. *Patriarchs and Leaders*. Unit A, *The First Bible People*. Unit B, *The First Bible Families*. Unit C, *The First Bible Nation*. Unit D, *When Jesus Came*. Pupil's Study Book, 84 p., \$.12. Teacher's Guide, 64 p., \$.15. Philadelphia 7, Columbus, and Rock Island, Christian Growth Press, 1944.

HAZELWOOD, LOLA. *Getting Acquainted with Our Church*. Nashville 2 and New York 11, Abingdon-Cokesbury Press, 1944. 23 p. \$.15.

Elective unit for additional sessions, its purpose being to add to the juniors' understanding of the church as a world-wide fellowship of those who love God, and to help them understand and participate in the organization, program, and worship of The Methodist Church.

KELSEY, ALICE GEER. *A Junior Teacher's Guide on Southeast Asia*. New York 10, Friendship Press, 1944. 24 p. \$.25.

For use with *Beyond the Blue Pacific* by the same author.

✓ MEANS, FLORENCE CRANNELL. *Peter of the Mesa*. New York 10, Friendship Press, 1944. 120 p. Cloth, \$1.00; paper, \$.60.

The story of Hopi Peter, an American Indian, of how he is forced by a family crisis to leave his home on First Mesa and go to a mission school, and of how he learns to plan a useful future for himself while there.

II. Religious Education of Juniors, Intermediates

✓ GRIME, WILLIAM. *Creative Thinking on the Creed with a Confirmation Class*. Brooklyn, New York, Department of Christian Education, Episcopal Diocese of Long Island, 1944. 15 p. \$.05 each; \$1.00 for 25 copies.

An exploration into meanings. Shows how, under wise guidance, children can be led through their confusions to an understanding of the basic truths of Christianity in terms of their own thought and action.

III. Religious Education of Young People

A. Intermediates

CHRISTIAN GROWTH SERIES (of Sunday school lessons). First Year, First Quarter. Donald F. Irvin. *What's in the Catechism?*

We Obey and We Believe. Pupil's Study Book, 68 p., \$.12. Teacher's Guide, 64 p., \$.15. Philadelphia 7, Columbus, and Rock Island, Christian Growth Press, 1944.

* Published during an earlier period.

Quarter's study based on Parts I and II of Luther's Catechism.

GRIFFITHS, LOUISE BENCKENSTEIN. *Missionary Education for the Junior High School Age*. New York 10, Missionary Education Movement, 1944. 63 p. \$.35.

Deals with interest and major needs of junior high school children, and with the way in which they are related to the missionary education program of the church.

✓ HAZELWOOD, LOLA, compiler. *Finding God*. Nashville 2 and New York 11, Abingdon-Cokesbury Press, 1944. 48 p. \$.15.

Devotions planned to help intermediates develop their own personal devotional life.

* HUBBARD, ETHEL DANIELS. *Ann of Ava*. New York 10, Missionary Education Movement, 1913. 245 p. Cloth, \$1.00; paper, \$.75. Quantity limited. (Included because being promoted for use in current study emphasis.)

Story of Ann Hasseltine Judson of Burma, for use in connection with the study emphasis of Southeast Asia.

✓ LEWIS, ALICE HUDSON. *Tales from Southeast Asia*. New York 10, Friendship Press, 1944. 80 p. \$.50.

Six stories of adventures of Christians in Southeast Asia. Written for junior high boys and girls, but suitable for any age group.

Paul, Ambassador for Christ. Pupil's Book, 40 p., \$.15. Teacher's Book, 48 p., \$.20. Philadelphia 7, Presbyterian Church in the United States of America, Board of Christian Education, 1943.

Nine-lesson elective lifted from the January-March 1944 quarter of the Departmental Graded Lessons. The regular periodical issues will be used in this case.

✓ TAYLOR, MARY GARLAND. *Trials of Friendship with Indian Americans*. New York 10, Friendship Press, 1944. 122 p. \$.50.

A course on the American Indian. Contains session plans, activities, and resource materials.

* YOUNG, E. RYERSON. *Three Arrows*. The Young Buffalo Hunter. New York 10, Friendship Press, 1932. 183 p. Cloth, \$1.00; paper, \$.75. (Included because being promoted for use in current study emphasis.)

Story of Indian life of yesterday, telling how Three Arrows becomes a Christian and leads his people to a better life.

B. Intermediates, Seniors, Young People

The Fate and Life of the Christian. Philadelphia 2, Evangelical and Reformed Church, Board of Christian Education and Publication, 1944. 48 p. \$.20.

A series of studies: four deal with the Christian belief about God, Jesus, ourselves and the Apostle's Creed; four with the Christian's way of life as exemplified by Jesus. Reprinted from *My Confirmation*.

WEST, DONALD F. *In the Lands of the Bible*. St. Louis 3, Christian Board of Publication, 1944. 32 p. \$.25.

Work and study book, an elective unit, on the ways in which the land, climate, and geographic position influenced life and customs of Bible peoples. For intermediates and seniors.

C. Seniors

✓BANKS, JOHN D. *Discussion and Program Suggestions for Seniors on the American Indian*. New York 10, Friendship Press, 1944. 23 p. \$.25.

Guide for the study of the American Indian, for use with *This Is the Indian* by Earle F. Dexter. Contains suggestions for study, discussion, and worship.

✓IRWIN, JOHN. *What Does It Mean to Be a Christian?* Nashville 2 and New York 11, Abingdon-Cokesbury Press, 1944. 31 p. \$.20.

A new edition of this elective unit for use in church schools, institutes, assemblies, summer camps, and special study groups.

RINDEN, GERTRUDE J. *Discussion and Program Suggestions for Seniors on Southeast Asia*. New York 10, Friendship Press, 1944. 24 p. \$.25.

For use with *West of the Date Line* by Constance M. Hallock.

✓STAPLES, EDWARD D. *Youth Friendships*. Nashville 2 and New York 11, Abingdon-Cokesbury Press, 1944. 32 p. \$.20.

Elective unit. Contains leaders' helps for each session. Considers: friends worth having; opportunities for widening friendships; friendships help us grow; when boy dates girl; our church—a meeting place.

D. Seniors, Young People

✓BENTON, JOSEPHINE MOFFETT. *Saints and Mystics*. Philadelphia 2, Friends Central Bureau (for Committee on Religious Education, Friends General Conference), 1515 Cherry Street, 1944. 74 p. \$.25.

Considers the lives of the following persons: St. Augustine; Bernard of Clairvaux; St. Francis of Assisi; Brothers Juniper, Masseo and Giles; Meister Eckhart; Jan Ruysbroeck, Gerard Groote, Thomas a Kempis; Erasmus; Jacob Boehme; and George Fox. Includes questions for discussion.

✓BRONSON, RUTH MUSKRAT. *Indians Are People, Too*. New York 10, Friendship Press, 1944. 184 p. Cloth, \$1.00; paper, \$.60.

The author, a Cherokee Indian, interprets influences of the past, discusses present problems of Indian American youth, and arouses thought concerning ways by which Indians may enter more fully into all phases of American life in the future.

✓LIMBERT, PAUL M., editor. *Christians Face War*. New York 17, Association Press, 1944. 48 p. \$.50.

Three differing points of view concerning a Christian's war-time duty, presented by Kathleen W. MacArthur, John C. Bennett, Winnifred Wygal and Winburn T. Thomas. For high school and college age.

E. Young People

DRUKKER, RAYMOND B. and MOSHER, ARTHUR T. *Christian: Begin Here*. New York 17, Association Press, 1944. 24 p. \$.20 each; \$.20 for 12.

Two addresses given at Student Planning Conference on the World Mission of the Church, Wooster, Ohio, December 28, 1943 to January 3, 1944. Suggests patterns for building tomorrow's world, applicable at home and abroad and designed for the creation of a world Christian community. In

Pioneer Church Series.

✓GARRISON, JOSEPH M. *Heads up for College*. Richmond 9, Virginia, John Knox Press, 1944. 60 p. \$.40.

Prepared primarily as a manual to be placed in the hands of college-going young people to assist them in making religious adjustments, but may be used also by those called upon to participate in a religious orientation for young people just before they go away to college.

✓* A Survey of New Testament History. Philadelphia 7, Westminster Press, 1943. 100 p. \$.35.

This elective originally appeared as a part of the Westminster Departmental Graded Lessons, being adapted from lessons written by Eliot Porter.

✓WYCKOFF, D. CAMPBELL. *What Kind of Democracy Do You Want?* New York 10, Friendship Press, 1944. 64 p. \$.25.

Home mission study guide related to the theme, "The American Indian."

IV. Religious Education of Young People, Adults

DENNISON, DORIS P. *Design for Tomorrow*. Nashville 2 and New York 11, Abingdon-Cokesbury Press, 1944. 15 p. \$.05.

A graduated viewpoint discussion outline based on principles stated by peace leaders of the church—Protestant, Catholic, and Jewish.

✓DEXTER, EARLE F. *This Is the Indian*. New York 10, Friendship Press, 1944. 24 p. \$.25.

Portrays through photographs, maps, and charts as well as through text the varied Indian peoples in their homes, schools, places of work, and churches.

LAMOTT, WILLIS. *Do You Want a Christian World?* New York 10, Friendship Press, 1944. 64 p. \$.25.

A course on the church's mission in a post-war world. Related to *The Christian Mission in Our Day* by Luman J. Shafer.

V. Religious Education of Adults

✓CLARKE, MAURICE. *How to Read and Enjoy the Bible*. Louisville, Kentucky, Cloister Press, 1944. 72 p. \$1.00.

Workbook for church school teachers and other adults developed under headings such as the following: the modern approach to the Bible, knowing the beauty spots, knowing its characters, tracing the development of its great ideas, and poetry and oratory.

✓MARSHALL, CATHERINE AND PETER. *The Mystery of the Ages*. Philadelphia 7, Westminster Press, 1944. 32 p. \$.25.

The second course, in the new Bible study series, with suggestions to leaders based on the Epistle of Paul to the Ephesians. With the first study course, *The High Calling of God to the Present Church* (1943) by Cleland B. McAfee, it can form the nucleus of a permanent library of Bible study units.

* MCAFEE, CLELAND B. *The High Calling of God to the Present Church*. Philadelphia 7, Westminster Press, 1943. 24 p. \$.25.

The first course, in the new Bible study series, based on Philippians. The second course in this series, *The Mystery of the Ages*, was written by Catherine and Peter Marshall.

✓SAILER, T. H. P. *How to Lead an Adult Missionary Discussion Group*. New York 10, Friendship Press, 1944. 15 p. \$.10.

A leader's pamphlet including suggestions for conducting discussion groups, and indicating qualifications and preparation necessary.

Serving Those in Service. Demobilization Bulletin Number 3. Methodist Church, Board of Education, Adult Department, 1944. 23 p. \$.10.

A report of a series of seminars on demobilization. Discusses: problems and needs; what is being done; and plans for action.

VI. General

A. Drama

BURRELL, PERCY JEWETT. *Watchers of the World*. Boston 11, Baker's Plays, 1943. 32 p. No royalty, if no admission charged, and at least six copies purchased at \$.50 each.

Dramatic ritual in honor of the living who serve and in tribute to the fallen in the cause of the United Nations. For dedication of service flag, honor roll, and for Memorial Day.

DRAKE, JOYCE VERNON. *Christmas Is a Miracle*. Boston 11, Baker's Plays, 1944. 26 p. \$.35.

An old caretaker of a deserted church, rings the bell every Christmas Eve. This year when he and a boy go to the church, the latter is so awed when the bell is rung, that he imagines he sees the story of the first Christmas relived. Printed in the *International Journal*, October 1943.

B. General

The International Standard for the Sunday Church School. Chicago 1, International Council of Religious Education, 1944. 14 p. \$.15.

Indicates eight objectives of Christian education, and deals with the following means for achieving these: curriculum, leadership, organization and administration, and housing and equipment. A revision of the former Standard B.

JEFFERSON, LOUISE E. *Indians of the U. S. A.* New York 10, Friendship Press, 1944. \$.25.

Decorative wall map in four colors, showing the location and names of the Indian tribes in the United States. Various phases of Indian history and culture also presented. Size 34½ x 22½ inches.

JEFFERSON, LOUISE E. *Southeast Asia and the Southwest Pacific*. Wall Map. New York 10, Friendship Press, 1944. \$.25.

Wall map in four colors, 34½ x 22½ inches. For use in the study of Southeast Asia, one of the Missionary Education Movement themes for 1944-45.

C. Leaders

✓SHAVER, ERWIN L. *Coaching Your Teachers*. Chicago 1, International Council of Religious Education, 1944. 14 p. \$.10.

Suggests a practical plan for helping teachers use their lesson materials.

✓STOCK, HARRY THOMAS. *Christian Education in Our Church*. Boston 8 and Chicago 3, Pilgrim Press, 1944. 33 p. \$.35 a copy; in quantities of five or more, \$.25 a copy.

Addressed to pastors, superintendents, and members of boards of Christian education to help them to improve their Christian education program. Interprets *An Educational Standard for the Church* approved by the

(Continued on page 39)

New Books

Teaching the Multitudes. By Minor C. Miller. Bridgewater, Virginia, The Beacon Publishers, 1944. 230 p. \$2.00.

We have long needed just such a book as Minor C. Miller's *Teaching the Multitudes*. There has been a remarkable growth in the past few years of the plan for cooperation between home, church and public school for reaching the multitudes of our children and youth with religious teaching without entangling church and state. Here is a book which tells how it is being done, and done exceedingly well. Virginia has been one of the states which has pioneered, particularly in conducting weekday religious education with full time teachers trained in accordance with public education standards. This book sets forth these standards and the steps which must be taken to insure their fulfillment. It describes community organization, teaching ideals and methods and plans of cooperation between groups and persons concerned with the program. It gives particular attention to the curriculum project developed by the Virginia Council of Religious Education.

The book upholds the high level of policies and practices for this new type of church school, which the International Council of Religious Education and denominational boards are setting up. It is clearly written and based upon the experience of one who has earned the right to speak in the light of his successful direction of the program these past dozen years. We commend it to all friends and new inquirers interested in weekday church schools of the better type.

E. L. S.

✓ **The Christ of the American Road.** By E. Stanley Jones. New York and Nashville, Abingdon-Cokesbury Press, 1944. 255 p. \$1.00.

American democracy, with all its faults, Dr. Jones says, is the political expression of our Christian faith. In spite of the hesitations of that democracy, in spite of the hesitations of American Christianity, it is still possible to build here a social order in which men will have an opportunity to grow into Christians with more than a passing resemblance to those of the New Testament.

"If these representatives of all the world (here in America) can live together . . . as one family, then the rest of the world can lift up its head in hope." This book is commended to those lovers of unreal dilemmas or profitless disputes. Religious education or evangelism? Personal religion or social passion? Disciplined intelligence or religious faith? Fundamentalism or Liberalism? Denominational appreciation or ecumenical loyalty? Individualism or collectivism? All these, and more Stanley Jones lifts up into a new synthesis. And when he is through, in spite of Euclid, the whole becomes greater than the sum of its parts. If the book is repetitious in spots, the repetition is born of a zeal for the Kingdom. The title seems to have been chosen to follow in the sequence of the well-loved

earlier books. It does not fit precisely the contents of this one. But what of it? Here is the gospel according to Jones, good news for men, good news for society. Good news, that is, if as the wise housebuilder of long ago, we hear these sayings and do them.

C. E. K.

War and Children. By Anna Freud and Dorothy T. Burlingham. New York, International University Press, 1943. 191 p. \$1.50.

The daughter of Dr. Freud has had first hand experience with children in war nurseries in London and in country homes for evacuated children. The first part of the book is a study of the psychological reactions to the upset conditions in the lives of these children. The second part contains detailed reports of the children in these nurseries. This is good material for parents and teachers.

The wartime strains have made it difficult to give each child the essential needs for mental development—the need for personal attachment, for emotional stability and for permanency of educational influence. When "under-fives" must be separated from their mothers, the study shows that it is wise to make the break in this relationship gradually. Shock from a quick separation from parents sometimes does greater harm to the child than his being in an air raid.

R. E. M.

✓ **Religion and the Issues of Life.** By Eugene W. Lyman. New York 17, Association Press; New York 10, Fleming H. Revell Company, 1943. 140 p. \$1.00.

This book has been prepared to facilitate and encourage the serious study of religion by young people. It has a close relationship to the well known Hazen Books on Religion. The competency of the author in this field and the stimulation of his keen insights into the problems of life make this a most worth while study manual.

Beginning with the idea that men are most apt to see the need for and understand the meaning of religion when some vital issue or some practical problems presses upon them, the author then summarizes the basic problems of human life which need religious interpretation. The second chapter discusses the four dimensions of religion: "man's upward reach toward God and his consciousness of God's response; inwardness—some realization of divine indwelling; fellowship with man grounded in fellowship with God; and loyalty and devotion to the divine purpose."

"Religion and Truth," "Religion and Worship," "Religion and Ethics," and "Religion and Philosophy" are the titles of the other four chapters. Scattered throughout these chapters are illuminating sentences and phrases which are so characteristic of the author. For example: "Feelings of humiliation, abasement, and remorse are not worship unless they lead to a new relationship with God." "Bemoaning our sins is only humili-

ated pride, unless we realize that our only hope of escape from them is that God is merciful and gracious." Self-centeredness is the most universal source of moral defeat, because it disqualifies us from living with our fellow men as members one of another."

In this study manual the reader finds the rugged faith of one who has carefully considered his foundations. One cannot help wishing that a book like this could become the study guide for all Christian America and not just a few of its youth.

I. K. B.

✓ **Living Abundantly.** By Kirby Page. New York, Farrar & Rinehart, Inc., 1944. 313 p. \$2.50.

Another of the valuable and stimulating volumes of devotional material in which Kirby Page so skillfully combines emphasis on the social passion with that on the inner life. The material is drawn from and organized around the biographies of great religious leaders from the Hebrew prophets to those who are contemporary, with a chapter on "pioneering during the next half century." Arranged for daily devotional use for eighteen weeks.

H. C. M.

Worship Services for the Church Year. By P. Henry Lotz. Interpretative Meditations by Grace Chapin Auten. St. Louis, Bethany Press, 1944. 256 p. \$2.00.

The year is organized into bi-monthly emphases and a devotional program provided for every Sunday. The usual special days are all taken into account. In addition to the materials ordinarily found in the Order of Worship, there is also a brief devotional message. The programs are designed for youth groups. The content is rich in poetic selections.

H. C. M.

Beyond the Night. By Elmore M. McKee. New York, Charles Scribner's Sons, 1944. 243 p. \$2.50.

This book is easy to read, but its searching for faith stirs one to the depths. Its forthright, reasoned plea for a return to faith in God leads one to reexamine his own faith and surrender himself completely to God.

Religion is "a meeting between man and God," a constantly dynamic thing. "To God and man, Christ is the experience of meeting." . . . "Brotherhood is the fundamental law of the spiritual universe, real life is meeting."

Through faith in God and faith in God's love for man, Dr. McKee tells us, we can obtain the victories without which a military victory will be as nothing. Faith can come only out of sin repented, suffering transfigured, responsibility accepted. Yet faith does come, and this book deals with the victories of faith. "Faith in God gives us a hand to hold in our darkest hours—and a hand to lead us 'beyond the night'."

J. B. K.

The Brother. By Dorothy Clarke Wilson. Philadelphia 7, Westminster Press, 1944. 325 p. \$2.50.

In this religious novel, the life and purpose of Jesus are viewed through the questionings and poignant uncertainties of his brother James. Who was this brother, concerning whom we have only fragmentary bits suggesting his attempts to dissuade Jesus from carrying out his plans, until he became a leader and a martyr in the new Church? What brought this change? Readers will find the author's dramatic answers to such questions interestingly thought provoking.

W. E. D.

Aids to Worship. By Albert W. Palmer. New York, Macmillan Company, 1944.

This comes close to being a "Book of Common Prayer" for non-liturgical churches. The selections are about the right length for incorporation in worship services and are numbered for use as a companion volume to a church hymnal. Personal meditations, introits, confessions of faith, responsive readings, both biblical and non-biblical, prayers and orders of worship constitute the material—an excellent selection.

H. C. M.

What a Man Can Believe. By James D. Smart. Philadelphia 7, Westminster Press, 1943. 252 p. \$2.00.

Written for men and women in the pew, the successful minister of Saint Paul's Presbyterian Church, Peterborough, Ontario, has made a notable contribution to the growing list of outstanding religious books for laymen. Dr. Smart in "understandable language" gives forthright answers to everyday questions of Christian belief that are baffling lay leaders in our churches. Significant chapters include these: The Word of God; God the Father Almighty; Jesus Christ, His Son; The Church of Christ; Life Everlasting.

P. C. L.

Tad Lincoln the President's Son. By T. Morris Longstreth. Philadelphia 7, Westminster Press, 1944. 263 p. \$2.50.

An historic novel of the nation's capitol during the tense Civil War days, as seen through the escapades of Abraham Lincoln's son, Tad. The story, skillfully woven about recorded historic facts, gives them renewed vitality. The reader follows the course of events in this war-torn country, shares the experiences of his father, the president, and sees beyond into the hearts of the people of the nation. This interesting approach to a familiar part of our history makes a good story.

W. E. D.

The Significance of the Cross. By F. W. Dillistone. Philadelphia 7, Westminster Press, 1944. 247 p. \$2.50.

The Christian interpretation of the Cross is presented here, with Old Testament backgrounds, the teachings of Jesus himself, other New Testament teachings, and the development of the doctrine of the Cross throughout the Church history all taken into account. The Cross is viewed as redemptive conflict, as righteous judgment, as creative suffering, and as forgiving love: a careful and scholarly treatment.

H. C. M.

Stewardship and the World Mission. By John E. Simpson. New York, Fleming

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H. Revell Company, 1944. 78 p. \$1.00.

A series of studies as to how missions help the Christian to fulfil his obligations to his fellow men and how stewardship helps him to fulfil his obligation to God. It is rich with thought-provoking incidents, stories and poems.

Additional Books Received

*AN EXPERIMENT IN MODIFYING ATTITUDES TOWARD THE NEGRO. By F. Tredwell Smith. New York, Bureau of Publications Teachers College, 1943. 135 p. \$1.85.

THE BABYLONIAN TALMUD. In Selection. Edited by Leo Auerbach. New York, Philosophical Library, 1944. 286 p. \$2.00. We Christians have heard much about Jewish Talmud, an accumulation of Jewish wisdom on law, religion, ethics, history, science and folklore. But few of us have ever read any of it. We should. For, along with other reasons, we would find this ancient book saying that a woman should not carry a compact. An interesting book.

A BASIC HISTORY OF THE UNITED STATES. By Charles A. and Mary R. Beard. New York, The New Home Library, 1944. 508 p. \$69. Two noted historians sum up in one volume the results of a life time of study. This is a new volume and not a compilation from other books. In 500 pages no one could ask for more. And the price, for stiff and attractive board covers, is hard to believe.

BROKEN PILARS. A study of the Ten Commandments. By Harold Garnet Black. New York, Fleming H. Revell Company, 1944. 129 p. \$1.50. This book studies the Ten Commandments from the standpoint of the absolute necessity of respecting their teachings as the only way to avoid a final breakdown of civilization.

*THE CHURCH OF THE BRETHREN AND WAR, 1708-1941. By Rufus D. Bowman. Elgin, Illinois, Brethren Publishing House, 1944. 348 p. \$2.50.

*GOD ON A BATTLEWAGON, by James V. Claypool. Philadelphia and Toronto, The John C. Winston Company, 1944. 110 p. \$1.50.

*THE GOSPEL IN ACTION, by Henry W. McLaughlin. Richmond, Virginia, John Knox Press, 1944. 135 p. \$1.00.

*IN THE MINISTER'S WORKSHOP, by Halford E. Luccock. New York and Nashville, Abingdon-Cokesbury Press, 1944. 254 p. \$2.00.

THE LEATHERNECKS AND OTHER POEMS, by Ernest Jasper Hinds. Boston, The Christopher Publishing House, 1944. 176 p. \$2.00.

*LIFE IN THE LARGER PARISH, by Margaret J. Harris. New York 11, Department of Town and Country Work, The Methodist Church, 1944. 87 p. \$35.

LONGING AND OTHER POEMS, by J. Herbert Burnkrant. Boston, The Christopher Pub-

*To be reviewed.

lishing House, 1944. 196 p. \$2.50.

MAN DOES NOT STAND ALONE, by A. Cressy Morrison. New York, Fleming H. Revell Company, 1944. 107 p. \$1.25. This book by an eminent scientist shows how the scientific facts of the universe support a belief in a Supreme Intelligence and a divine purpose.

MARRIAGE COUNSEL IN RELATION TO PLANNED PARENTHOOD. New York 22, Planned Parenthood Federation of America, Inc., 1944. 47 p. This booklet is written in the form of successive interviews of Dr. L. Foster Wood and Dr. Abraham Stone with couples expecting to be married. It deals sanely and scientifically with the entire problem of preparing for parenthood and not only with what is sometimes called birth control or the spacing of children. Ministers and others doing pre-marital counselling will find it a valuable source of information.

*MOTHER. Tributes from the World's Great Literature, an Anthology, edited by Louis M. Notkin. New York, Samuel Curl, Inc., 1943. 243 p. \$2.00.

MY CHURCH FACES UNION, edited by Raymond M. Veh and Millard J. Miller. Dayton, Ohio, Otterbein Press, 1944. 96 p. \$1.5.

NOTES ON GENESIS, by Albertus Peters. Grand Rapids, William B. Eerdmans Publishing Company, 1943. 196 p. \$2.00. If one tries to be accurate by defining this book as conservative but not extremely so, he will still be inaccurate, but not completely inaccurate. It holds to "Plenary Inspiration" and trustworthiness of the Bible but not to complete inerrancy. The record is correct in its basic truths but not all details. There was no snake that talked or walked upright before being condemned to crawl. But the truths put into the serpent's mouth must be reckoned with.

... ON THE BEAM, Selections by the Daily Devotional Committee of the Toronto Y. M. C. A. The Armac Press, 1944. 72 p. \$50 A significant and helpful group of inspirational readings for boys in their teens, by educational and church leaders, mostly Canadians. Each reading has a Scripture text, an incident with comment, a Bible passage and a prayer.

*THE QUEST FOR GOD THROUGH FAITH, by Philip Henry Lotz, Wyoming, Illinois, Press of the Post-Herald, 1944. 86 p. Paper, \$1.00, Cloth, \$1.50.

*REVIVALISM IN AMERICA, by William Warren Sweet. New York, Charles Scribner's Sons, 1944. 192 p. \$2.00.

THE STORY OF WOODROW WILSON, by David Loth. New York 18, The Woodrow Wilson Foundation, 1944. 32 p. Free.

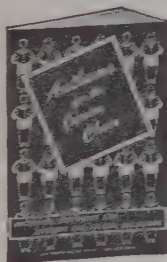
TEHERAN, Our Path in War and Peace, by Earl Browder. New York, International Publishers, 1944. 128 p. \$1.50.

*THEY TOLD ABOUT JESUS, by Ethel Cutler. New York, The Womans Press, 1943. 120 p. \$2.00.

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Making Adult Work Work

(Continued from page 11)

2. That the emphasis be on joint activities in which men and women cooperate, rather than on separate programs of "men's work" and "women's work." The task of helping to bring in the Kingdom of God on earth is not primarily the job of either men or women alone but of the two cooperatively, since of such is the home, the church, and the community. The best principle here in planning the adult program is "do nothing separately which can be done together."

3. That in general the need for both study and discussion activities and for Christian action projects be met by providing, through the mid-week church program and the Sunday school, for a wide variety of temporary groupings of the "short-term interest type." These groups may be formed to supply "lacks" and to fill any gap not being met through any existing organization. A temporary group may offer the opportunity to get even a few new persons to begin work and study for a cause. The important thing is that *we must organize these groups on the basis of existing needs or problems.* This is an absolute essential to their ultimate value in the total program. (See "Group Work with Adults Through the Church" and "Schools in Christian Living.")

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Tuttle Receives Service Citation

New York, N. Y. HONORABLE CHARLES H. TUTTLE was presented with the Russell Colgate Distinguished Service Citation at the first annual meeting of the Christian Education Division of the Protestant Council of the City of New York, on June 15. This meeting was held under the direction of Dr. Walter M. Howlett, Executive Director of the Christian Education Division.

A noted lawyer, Mr. Tuttle has given over thirty years of continuous service in the field of Christian education. Before attempting to list his many attainments, one incident should be mentioned that will reveal more of his spirit than any list of offices and honors. He was present at a teachers' meeting one night in his home church, St. Luke's in St. Martin's Parish in New York City, and left at 10:30 to catch a train for Washington where he was to appear before the Supreme Court the next morning. During the day the minister of St. Luke's received a telegram on church business from Mr. Tuttle in Washington, marked "8:30 A.M."

It is no wonder that a man of such ability
(Continued on page 32)



Important Ecumenical Appointment

London, England. Announcement was made July 1 of a significant appointment in the world Christian movement: Rev. Norman Goodall, M.A., has been named as Secretary of the International Missionary Council, succeeding the late Dr. William Paton. He will have his headquarters in London and be associated with Dr. J. W. Decker, the other secretary with headquarters in New York.

Mr. Goodall has had a varied experience, including the pastorate and several types of missionary and educational service. In 1936 he was made foreign secretary for India, the South Seas and Papua for the London Missionary Society. He has travelled widely and written extensively in religious publications. He is now writing Volume III of the official history of the London Missionary Society.

The International Missionary Council is composed of the national missionary conferences and Christian councils in twenty-eight countries, and is therefore the over-all coordinating agency of Protestant missionary activities throughout the world, and affords an effective liaison between the older and the younger churches of Christendom.

Young People Unite for Christian Action

By Eleanor R. Brooks

Lakeside, Ohio. A determination to work together across denominational and racial lines in meeting the urgent needs of the day was the dominating spirit of the Christian Youth Conference of North America which closed July 2 its meetings begun here on June 27. The theme of the conference was "Our Healing Ministry" which was developed through addresses, symposiums and discussion groups, bringing out the needs of war-stricken countries, the divisions in America, and the millions of people untouched by the Christian religion.

The 800 young people present represented 34 denominations, 44 states and the District of Columbia, and 12 other countries. Most of the delegates came from county, city or state councils made up of young people of many denominations who work together on common plans. The chief emphases for such councils during the coming year, as indicated by the findings of the Conference, will be: 1. community cooperation in the inter-racial field; 2. relief to peoples in war-stricken countries and bringing students from other countries to share their thoughts and attitudes with youth in this country; and 3. a Youth Crusade to reach those unreached by Christian teaching. The United Christian Youth Movement is the spearhead for such cooperative action.

The conference opened on the evening of June 27 with short addresses by young people from three nations: the United States—Benton Rhoades, North Manchester, Indiana, chairman of the Committee on the

U.C.Y.M., and Ruth Larson, New Haven, Connecticut, secretary of the Committee; Canada—Jack Wallens, past president of the National Young People's Union of the United Church of Canada; Mexico—Gustavo A. Velasto, of the Alianza Juvenil Evangelica Mexicana, Mexico. It closed on the morning of July 2 with an informal plenary session led by Ruth I. Seabury of the American Board of Foreign Missions of the Congregational Christian Church and a group of conferees, reviewing the highlights of the week, and with a service of communion and dedication. The closing sermon, on "Stars at Your Fingertips," was given by Dr. Roy A. Burkhardt, pastor of First Community Church, Columbus, Ohio.

One of the outstanding contributions made to the conference was that of Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Georgia, who addressed the group each morning on "The Essentials of the Faith." The eight hundred are more completely aware of "the availability of God to you" because of Dr. Mays.

Among the persons who shared generously with the Lakeside group through their addresses were Roswell P. Barnes, of the Federal Council of Churches; Newton Chiang, Nanking Theological Seminary; Newell S. Booth, Elisabethville, Congo Belge, Africa; Toru Matsumoto, Committee on Resettlement of Japanese Americans; Gilbert F. White, American Friends Service Committee; Channing H. Tobias, Y.M.C.A.; Edward H. Johnson, Presbyterian Church in Canada; E. K. Higdon, United Christian Missionary Society; Robert C. Mackie, World's Student Christian Federation; Don F. Pichlstick, Home Missions Council of North America; Reuben H. Mueller, Board of Christian Education of the Evangelical Church; Jean Humphreys Harbison, Adjuntas, Puerto Rico.

A pageant, "The Drama of World Suffering," was given on Wednesday evening by the Westminster Foundation of Ohio University, Athens, Ohio. A cast from First Community Church, Columbus, Ohio, presented a pageant, "The Living Church," on the final evening of Lakeside. The work of the Service Men's Christian League was presented on Thursday evening by Ivan M. Gould, secretary of the League's General Council, and a group of service men.

The conference was outstanding for, among other reasons, the fine music, led by Rosa Page Welch, Chicago concert singer, and W. Frederic Miller, director of the Conservatory of Mt. Union College, Alliance, Ohio. Friday evening featured a song recital by Roland Hayes.

The eight hundred took away from Lakeside an utterly sincere commitment to a ministry of healing to the world.

George Oliver Taylor Made Executive Secretary

Indianapolis, Ind. The REV. GEORGE OLIVER TAYLOR, for five years director of young people's work for the Disciples of Christ, has been unanimously elected by the Trustees of the United Christian Missionary Society of that fellowship as Executive Secretary of the Department of Religious Education. Mr. Taylor has filled this office on a temporary basis since February, following the resignation of Dr. M. Owen Kellison.

Mr. Taylor is a graduate of Phillips University with the A.B. and M.A. degrees, and of Yale University with the B.D. degree. He has also done further graduate work. Under his leadership the Christian Youth Fellowship Movement of the Disciples has grown rapidly. He has also been active in the committees of the International Council, and for three years has been director of the Lake Geneva Regional Conference of the United Christian Youth Movement.

Mr. Taylor, with his wife and four children, will live in Indianapolis.

Denominational News

Noted Bible Scholar Dies

New York City. Dr. James Moffatt, noted Bible scholar and executive secretary of the committee of the International Council of Religious Education engaged in revising the English Bible, died of a heart attack on June 27, at his home in this city. He was just approaching his 74th birthday.



James Moffatt

Dr. Moffatt was one of the most versatile of men. Long recognized as one of the greatest of living Hebrew scholars, he was an ardent baseball fan, a reviewer of so many detective stories that he even wrote one himself, a musician and a fisherman. His first book was his translation of the New Testament which was published in 1901. From then books flowed like a fountain from his pen, sometimes five a year, the count probably running to about fifty.

Born in Scotland, his pastoral and teaching service was in that country until in 1927 he became Professor of Church History at Union. He became Professor Emeritus in 1938, though continuing to do some teaching until 1942.

In 1937 Dr. Moffatt became executive secretary of the American Standard Bible Committee and has had a creative part in making possible what will be the third historic revision, along with those of 1611 and 1881, of the English Bible.

Dr. Moffatt's widow was unable to attend the funeral service at Union Theological Seminary because of illness. Nor could his daughter, Mrs. J. B. Cockburn, who is in London, or his sons, Eric Morton Moffatt, who is in a Japanese prison camp, and James Archibald Reith Moffatt, who is serving with the British Army in India. Cremation followed the service. The ashes will be taken to Scotland.

for Christian education in the annals of American Law."

The citation was presented by Mrs. Russell Colgate, the widow of the religious education leader in whose memory these citations are given. Mr. Tuttle is the third to receive the Citation, and the first to receive a city award. Previously Mr. J. L. Kraft received the national recognition and Mr. Harry E. Paisley was honored by the State of Pennsylvania.

In his address of acceptance Mr. Tuttle paid high tribute to Mr. Colgate's insight in being so aware of the importance of education, of the dangers of education that disregards the spirit of man, and of the need for education of the complete human being. "Democracy and Freedom," said Mr. Tuttle, "can endure solely through an uncompromising faith in the divine origin and immortal destiny of the individual personality. And this faith can be perpetuated solely through its militant propagation by spiritual education."

Philadelphia, Pa. The Board of Christian Education and Publication of the Evangelical and Reformed Church announces two new staff members. Rev. LEE J. GABLE has been appointed Director of Leadership Education. For the past six years he has held a similar office with the Pennsylvania State Council of Christian Education. He has been chairman of the Leadership Education Advisory Section of the International Council and is a member of the Committee on Leadership Education. Rev. FRED WENTZEL, now Director of Youth Work for the denomination, has been elected to fill a new office, that of Director of Publications. He will assume the new responsibility as soon as a successor can be found for his present post. Mr. Wentzel is a member of the Committee on Religious Education of Youth of the International Council.

Philadelphia, Pa. REV. JAMES D. SMART, PH.D. of Peterborough, Ontario, Canada, has been called to the editorial staff of the Board of Christian Education of the Presbyterian Church in the U.S.A., to serve as Editor of the New Curriculum and Associate Secretary of the Division of Education in the Home, Church and Community. Dr. Smart, who graduated from Knox College at Toronto, did graduate work in the University of Toronto and in Germany and Palestine. He will begin his work with the Board on September 1.

REV. HOWELL P. LAIR, for twenty-eight years a member of the staff of Shantung Christian University, Tsinan, China, is now associated with the Department of Missionary Education of the Board of Christian Education of the Presbyterian Church, U. S. A. He is a field worker, representing the Boards of Missions and Christian Education.

Kansas City, Missouri. At the June meeting of the quadrennial conference of the Church of the Nazarene, REV. S. T. LUDWIG was elected General Secretary of the Department of Church Schools. REV. LAURISTON J. DuBOIS was named Supervisor of the Young People's Division, succeeding Dr. Ludwig.

New York City. The Presbyterian Board of National Missions has announced that Miss CAROLYN MATHEWS, who for the past year has been serving interdenominationally at Elizabeth Park, Cape Elizabeth, Maine, under its War Industry Unit, has been elected a field secretary of the Board. She is to begin her work September 5. Miss Mathews' professional experience includes four years of teaching in a mountain school, six years as a case worker and group leader in a settlement house, two years in Syria under the Presbyterian Board of Foreign Missions, and four years of interdenominational work in Washington.

Indianapolis, Indiana. Miss FLORENCE CARMICHAEL, national director of children's work in the department of religious education for the Disciples of Christ, is being granted a leave of absence until the first of December, during which time she will be at her home in Indianapolis. Miss RUTH REYNOLDS of Lexington, Nebraska, a graduate of Phillips University and of Peabody Teachers College, has been secured to take the place of Miss Carmichael, and to continue for a year with the department of religious education. Miss Reynolds has had several years of experience in public school teaching and for a year and a half has been on the faculty of the Plattville Teachers College, Plattville, Wis. She has been unusually successful as a director of religious education and as instructor in laboratory training schools.

Tuttle Receives Citation

(Continued from page 31)

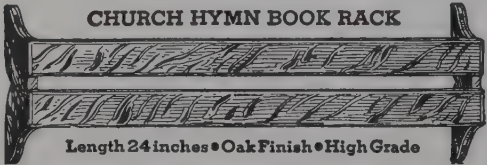
and spirit would be a Sunday school teacher and a vestryman for many years, a church school superintendent for ten years, a director of the New York County Sunday School Association back in 1911, and chairman or director in its successors ever since, including chairmanship of the present Division of Christian Education of the Protestant Council. Service like this branches out into wider fields, and Mr. Tuttle was chairman

of the Greater New York Interfaith Committee for Religious Education on Released Time from 1933 to 1938, and of other interfaith activities.

Mr. Tuttle is a senior member of the firm of Breed, Abbott & Morgan. His legal ability was put at the service of Christian education when from 1923-1927 he conducted the so-called "Free Thinkers" suits successfully through the various courts of New York State, giving legal status to religious education on public school time. This has been called "the most complete victory

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Councils in Action

Kirkwood, Missouri. The Missouri Council of Churches has purchased a building at 130 E. Jefferson Street, Kirkwood, Missouri, for its permanent Council office. The purchase of the building also marked a milestone in that on June 6th Mr. HARRY W. BECKER completed his twenty-fifth year as general secretary of the Council and of its predecessors, the Council of Religious Education and the Sunday School Association. During depression years Mr. Becker took the office of the Council to the basement of his own home, saving the council \$800. a year. This space has long since been outgrown so that the new "Council Home," located near the center of Kirkwood, will afford opportunity to do a "better and bigger job." The Council is hoping it may serve for many years as an expression of Mr. Becker's long and effective service.

The Missouri Council recently elected new officers, the President being Dr. George E. Sweazey, pastor of the Tyler Place Presbyterian Church of St. Louis.

Columbus, Ohio. The Ohio Council of Churches has announced the appointment of Dr. W. H. THOMPSON as Director of the Department of Religious Education of the Council. Dr. Thompson has worked untiringly for more than twenty years as a member of the Council Staff. He has been for some years its director of Town and Country

Work.

Dr. Thompson will give his time to the promotion of religious education in all its phases. Serving with him in the Department will be Miss DOROTHEA WOLCOTT, formerly of the Cincinnati Council, who is Supervisor of Weekday Schools of Religion.

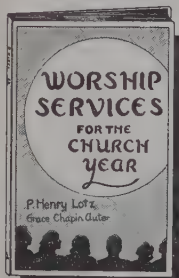
Cincinnati, Ohio. MRS. ELIZBETH HANNA has been chosen to succeed Miss Dorothea K. Wolcott as Director of Religious Education of the Council of Churches of Greater Cincinnati. At the annual meeting of the Council Dr. William Tait Paterson, pastor of the Norwood Presbyterian Church, was elected president to succeed Dr. John M. Versteeg. The report of the secretaries, Dr. Henry Pearce Atkins and Dr. Harry K. Eversull, showed increased activity in all departments. At the close of its 19th week-day school year the Council was reaching 10,938 boys and girls, in contrast with 1665 pupils enrolled in thirteen centers in 1924. In the last five years the number of centers has increased from 31 to 60.

Evanston, Illinois. The churches of Evanston, recently formed the Evanston Council of Religious Education. Representatives of thirty churches adopted a constitution outlining the following four-fold purpose: To promote fellowship among members of the various churches of Evanston; To

provide opportunity for study of common needs and problems affecting the religion of children, youth, and adults in the community; To aid local churches in the development of their programs of Christian education; To plan and supervise projects of interchurch activity in the field of Christian education. Dr. Hugh Elmer Brown, minister of Evanston's First Congregational Church, is president of the Evanston Council of Religious Education, which succeeds the Evanston Council of Churches.

Philadelphia, Pa. REV. JAMES STANTON BAIR has been called to be Director of Young People's Work for the Pennsylvania State Council of Christian Education. Mr. Bair has spent practically his entire pastorate at the Appleby Manor Memorial Presbyterian Church, Ford City, Pa. He has been a faculty member at Camp Kanestake, and has done considerable work with young people's groups in the Presbyterian denomination.

Louisville, Kentucky. Many communities in Kentucky are planning to institute week-day religious instruction during the coming year. REV. MINOR C. MILLER, General Secretary of the Virginia Council, is serving as part-time director of the program of week-day religious education for the Kentucky Sunday School Association. The Kentucky Commission on Weekday Religious Education includes, among others, Dr. L. J. Sherrill, Mr. Dennis V. Snapp, Dr. Myron T. Hopper, and Dr. William H. Vaughan.



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South Bend, Indiana. The Council of United Churches of St. Joseph County presented a citation for distinguished service to the REV. FRANK E. DAVISON, pastor of the First Christian Church, at its recent annual meeting. Two hundred delegates from member churches were present. Mr. Davison had presided over five sessions of a unique Congress on Postwar Peace and one session of a Congress for Community Action. He had led with ability the cause of better housing for Negroes, and had widened the area of inter-faith cooperation.

The Council elected as its new president, to succeed Mr. Davison, MR. L. O. GATES, layman prominent in community affairs in both South Bend and Mishawaka. Mr. Gates is president of the Community Fund and War Chest of Mishawaka, and is on the Board of Directors of the Y.M.C.A.

Albany, New York. REV. J. ELMER CATES of Monticello, New York, has become the Civilian Chaplain of the great housing project adjacent to the Rome, N. Y. Bomber Plant. Mr. Cates succeeds REV. CLARENCE ALMON WAGNER, who has been appointed to the staff of the New York State Council. Mr. Cates, a chaplain in the first World War, is a member of the New York Conference of the Methodist Church. He has been pastor of the Monticello, New York Methodist Church for a number of years. He will report his activities to the Committee of Ten Denominational Executives, a committee of the New York State Council supervising his work.

Albany, New York. The initial Statewide Conference of Leaders in Children's Work was held on June 13 and 14 at Cazenovia Junior College, Cazenovia, New York. Nearly 160 top-ranking church school leaders held two days of conference to step up the efficiency of this work in the church schools of New York State. Registrations taxed facilities available, according to Mrs. Mary Esther McWhirter, Director of the Children's Division, New York State Council of Churches. Among the leaders were Miss Hulda Niebuhr, Prof. L. R. Loomis, Dr. Olive C. Fish, and Miss Dorothy B. Fritz.

Portland, Oregon. The Portland, Oregon Council of Churches last spring observed its 25th anniversary, and the 20th anniversary of the weekday program of religious education. On the anniversary day diplomas were given to 179 graduates of the Weekday Bible Schools. Mr. Ernest W. Peterson, President of the Portland Council, gave the graduation address. This was followed by the annual dinner meeting of the Council.

Wichita, Kansas. At the recent annual meeting of the Kansas Council of Churches and Religious Education it was reported that 12 county conventions, 14 conferences, and 13 interdenominational leadership schools in local communities had been held under state council auspices. The Council announced that all bills were paid and there was a balance on hand. REV. L. M. RYMPP of Topeka was elected President. The Executive Committee was instructed to endeavor to set up the state office in Topeka, possibly in conjunction with the Topeka Council of Churches now being formed.

St. Paul, Minnesota. On July 1 the Minnesota Council of Religious Education moved to new quarters: 300 Anchor Building, Fourth and Robert Sts., St. Paul.

Lansing, Michigan. The Michigan Council of Churches and Religious Education held twelve area community Good Will Conferences during the summer. The Committee on Race Relations of the Michigan Council, in cooperation with the American Friends Service Committee, sent an interracial good will team to visit camps of teen-age boys and girls. The team was composed of a Negro, a Japanese-American, a white American, and a Mexican. The good will team stayed a week at each camp, visited and discussed with campers personal and community race prejudices and discriminations, along with constructive action for building better race relations.

The *Michigan Collaborator* calls attention

to a unique personal record. MR. AND MRS. E. LEWIS of Lawton, Michigan, celebrated their fiftieth wedding anniversary in June. Mr. and Mrs. Lewis have been lifelong Sunday school workers in their own local churches and in the Van Buren County Sunday School Association. Their unique record arises from the fact that Mrs. Lewis served as Superintendent of the Baptist Sunday School while her husband officiated in the Methodist Sunday School in the same capacity.

Fort Wayne, Indiana. The Department of Religious Education of the Associated Churches of Fort Wayne, Dr. James W. Myers, Chairman, has made definite plans to begin weekday religious instruction in the grade schools this fall, beginning in grades three and four. REV. ROBERT M. HOPKINS, JR., who has had eight years of experience in religious education work, has been chosen as supervisor of the system.

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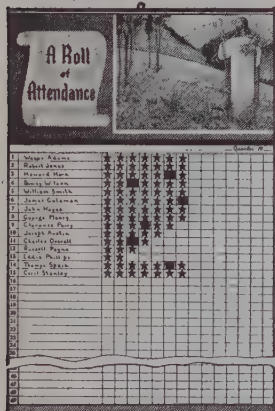
" . . . excellently wrought out . . . filled with illustrations that are not only appropriate but stimulating . . . The 'carry-over' between Scriptural fact and modern life-patterns is of itself immediate enough to justify the use of the series." **Paul Scherer, N. Y.** " . . . a gold mine for the resourceful teacher . . . the best set of texts I know . . . " **J. P. McCallie, Chairman of Bible Study, Committee for Public Schools, Chattanooga, Tenn.**

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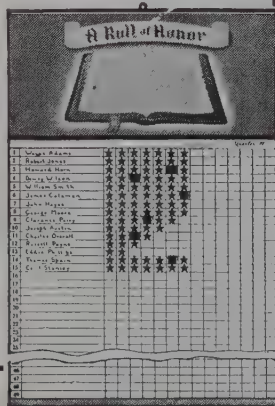


A Roll of Attendance No. 730

Here is a brand-new attendance roll that combines beauty with distinction. Across the top is a full-color reproduction of *The Good Shepherd* by Ralph Pallen Coleman and a handsomely lettered scroll. There is space for 49 names on the roll, with 14 squares opposite each name. Attendance, absence, sickness, and excused absence are denoted by the use of different colored stars pasted on the squares. Special recognition is given by affixing a Bible seal. Size 15x31 inches, lithographed on heavy paper, tinned top and bottom with eyelet for hanging. 25 cents each

Another new roll, a companion piece to the above, with an entirely new design lithographed in glowing colors. The title is printed in gold ink on a white ribbon. The open Bible is reproduced in black and gold on a background of soft purple. There is space for 49 names, with 14 squares opposite each name, on which may be affixed stars or seals. Use it for according special recognition to members for excellence in Bible study, memory work, attendance, or for bringing visitors and new members. Same size and specifications as roll of attendance. 25 cents each

A Roll of Honor No. 731



New Distribution Centers for Films

New York City. The Religious Film Association has taken over the distribution of the Harmon Foundation library of religious and educational films including those produced by the Religious Film Society of Great Britain. The Association has also made arrangements with the Y. M. C. A. Motion Picture Bureau to distribute these and other films through the depositories of the Y. M. C. A. in New York, Chicago, San Francisco and Dallas. Films will thus be increasingly accessible to churches which previously had to depend on shipments from New York and Chicago. These plans were recently released by William L. Rogers, Executive Secretary of the Association, who serves also as Director of Visual Education for the International Council of Religious Education. As before, the churches will be expected to secure their films through their denominational agencies which are members of the Association since this provides a greater opportunity for personal attention and advice than would otherwise be possible.

The Religious Film Association will commemorate the new development by issuing a revised edition of its 80 page catalogue of motion pictures, film strips and Kodachrome slides in September. In the future the Religious Film Association and the Y. M. C. A. will distribute each other's catalogues to supplement their own.

Protestant churches have increased their use of religious pictures approximately 250% since 1941, according to statistics available to the Religious Film Association. An intensified campaign to promote religious education through films is expected to follow the new cooperative arrangements, with both the Association and the "Y" working toward this end.

Men and Missions Sunday

Chicago, Ill. Men and Missions Sunday will be observed November 12 throughout North America and by many groups around the world. This will be the 14th annual observance. The purpose of this observance is to strengthen the missionary home base of the various Christian communions at one of its weakest points, the participation of laymen. In 1931 the observance of Men and Missions Sunday was largely promoted by 51 cooperating denominations. Since 1932 the enlistment of City Resident Chairmen and Cooperating Committees has been undertaken annually, with a growth of such persons and committees from 640 in 1933 to 2928 in 1943.

Work with Migrants

The New Jersey Church Committee on Work Among Migrant Laborers conducted an extensive program this summer in cooperation with the Home Missions Council. A fine staff worked among migrants engaged on farms and in food processing plants in areas around Bridgeton, Salem, Swedesboro,

150 Inter-Church Leaders Meet

Williams Bay, Wisconsin. The Annual Meeting of the Association of Council Secretaries was held at Conference Point Camp, Lake Geneva, Wisconsin, June 19-24. Meeting at the same time, and sharing many of the sessions, was the National Staff Conference for Church Workers in Camp and Defense Communities. Thus, in these meetings, were about 150 secretaries of councils of churches and religious education on the city, state, national, and world levels, as well as a widely representative group of denominational and interdenominational leaders and workers in camps, housing areas, and war industry communities. Dr. Hermann N. Morse, Executive Secretary of the Board of National Missions of the Presbyterian Church, U.S.A., led the general seminar for all groups on "The Church's Task: How to Face it Corporately."

Officers of the Association of Council Secretaries elected for 1944-45 were: President, E. C. Farnham, Los Angeles; Vice Presidents, J. Henry Carpenter, Brooklyn, and Howard J. Baumgartel, Indianapolis; Secretary, Miss Marion L. Ulmer, Maine; Treasurer, W. H. Thompson, Ohio; Historian, Mrs. Alice L. Goddard, Detroit.

Hymn Author Located

In the July issue the Editors asked for the author of a hymn for men and women in national service which was used in Miss Niebuhr's service, "Keep Them Near Thee." A number of readers have supplied the information. The author is the Rev. Josiah Osmond, pastor of the First Methodist Church of Brackenridge, Pa. The poem has been published in a musical setting by Dr. William K. Anderson and is available on small gummed sheets at \$2.00 a hundred from Mr. Osmond. This poem has been widely used. It has been printed all over the United States and Canada and in many foreign countries. It has been sung in many training camps throughout the world and has been carried over the radio.

There were two errors in connection with the *Journal's* use of this poem. The author is the minister, not the father, of the nurse referred to. The order of the verses was incorrect. The second verse begins "Be thou their Pilot," and the third verse, "May they when lonely."

Glassboro, Burlington, and Freehold. It is estimated that 10,000 seasonal laborers were employed in New Jersey this year.

The Ohio Christian Youth Council has accepted the invitation of the permanent staff of the Scioto March project for migrant workers for help with recreation. The Council plans to provide a group of young persons who will give a week of the summer to recreational leadership in that community. The new president of the Ohio Christian Youth Council is Miss Betty Jane Courtney of Lakewood.

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Current Feature Films

These estimates are prepared by Independent Filmscores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

Address Unknown (Col.) Morris Carnovsky, Mady Christians, Paul Lukas. *Melodrama* based on story of revenge by Jewish merchant on ex-partner through suspicious letters, when latter as nazi official refuses aid to former's daughter. . . . Plot retains excellent suspense of story in early portions, is weakened by sudden, unmotivated change in ex-partner's nature, by having letter sent by Jewish partner's son without father's knowledge. *Well acted, loosely hung in plot.* **M, Y**

Between Two Worlds (War.) John Garfield, Edmund Gwenn, Paul Henreid, Eleanor Parker. *Drama.* The play, "Outward Bound," reset in 1942: a voyage of the recently dead, their disposition by the "examiner" in accordance with their course on earth. . . . Characterizations effectively done, painting anything but favorable picture of humanity. Plot too soon resolved for effective suspense, and action static. *Fair.* **M, Y**

Cobra Woman (Univ.) John Hall, Maria Montez, Sabu. *Melodrama.* Romance and adventure on fabulous isle peopled by snake worshippers. . . . A technicolored monstrosity in typical "comic adventure" style. *Expensive hokum.*

Days of Glory (RKO) Gregory Peck, Tamara Toumanova, Glenn Vernon. *Melodrama.* Activities of Soviet guerilla unit behind enemy lines, interrupted by Hollywood-type romance. . . . Presence of previously unknown cast provides a certain freshness, and photography is outstanding. But plot is artificial in conception, *self-conscious* in phrase and incident. **M, Y**

Follow the Boys (Univ.) George Raft, Vera Zorina, various incidental performers. *Musical.* A series of songs, dances, vaudeville acts as performed for troops. . . . Hollywood praising itself for its stupendous self-sacrifice in entertaining "the boys." Story forming background on level of day-time radio serials. *Prolonged self-congratulation.* **M, Y**

Ghost Catchers (Univ.) Chic Johnson Ole Olson. *Farce.* Fantastic business as comedians clash with ghosts and gangsters in haunted house. . . . Antics naturally no relation to sense, but here they labor too hard to be even funny. *Trying nonsense.* **Y**

* **Home in Indiana** (Fox) Walter Brennan, Charlotte Greenwood, Lon McCallister. *Drama.* Orphan boy who loves horses helps down-and-out uncle make comeback as harness-race trainer, rebuild decaying farm. . . . An unassuming film, with farm and somewhat fabulous county fair background. Suspenseful races and a *pleasant, warmhearted story.* **M, Y, C**

The Hour Before the Dawn (Par.) Veronica Lake, Franchot Tone. *Drama.* When he finds his wife is nazi spy, British conscientious objector kills her, loses anti-war scruples, joins army. . . . Picture bows to objector's courage, but makes his motives idiotic, applauds his transformation. Confused in purpose, very *theatrical* in plot. **M**

Liberation of Rome (U. S. and British army film units) *Documentary.* Recapitulation through news shots, including captured German ones, covering Italian campaign from Sicily to Rome. . . . Although not quite so complete and coherent as similar films on African campaigns, this is an *interesting, vivid compilation, clarified by insertion of animated maps.* **M, Y**

Make Your Own Bed (War.) Jack Carson, Alan Hale, Jane Wyman. *Farce.* Detective and girl friend pose as butler and cook to trap criminals, overlook real nazi spies. . . . Moves heavily between bedroom farce and slapstick, overall is *inane, tedious.*

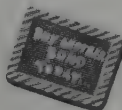
Marine Raiders (RKO) Ruth Hussey, Frank McHugh, Pat O'Brien, Robert Ryan. *Drama.* Experiences of men in one marine



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Drawer G., International Journal of Religious Education, 203 N. Wabash Ave., Chicago 1, Ill.

unit—on Guadalcanal, in Australia, home for re-forming ranks, back for another island assault. . . . Apparently authentic in its portrayal of actual jungle warfare, this is done with less glamor, heroics than are many war-set films, includes a love story that does not intrude. *Vivid, realistic war film.*

M, Y

Meet the People (MGM) Lucille Ball, Bert Lahr, Dick Powell. *Comedy.* Shipyard workers stage musical show written by employee who is aided by actress working as riveter for publicity. . . . Formula-ridden plot relieved by musical and vaudeville acts somewhat more original than usual in such films, even with tinge of satire on elaborate spectacle shows. *Fairly entertaining.*

M, Y

Passage to Marseilles (War.) Humphrey Bogart, Philip Dorn, Sidney Greenstreet, Claude Rains. *Melodrama.* On French tramp steamer, when news of 1940 capitulation comes, escaped convicts from Devil's Island help crew overpower fascist officers, sail ship to England. . . . Told in rather confusing flashback from Free French air base, film has some exciting moments, patriotic clichés, *loses force* by confusing fascist foe with any German, approves hero's ruthless murder of helpless survivors of shot-down German plane.

M, Y

Roger Touhy, Gangster (Fox) Preston Foster, Frank Jenks, Victor MacLaglan. *Melodrama,* tracing notorious career, including escape from prison and recapture by organized police campaign. . . . Does not go into reason for gang's existence, content to be an action film pure and simple, following facts and omitting any glamor in characterizations. *A brutal account of brutal deeds.*

M

Secrets of Scotland Yard (Rep.) Stephanie Bachelor, Edgar Barrier, C. Aubrey Smith. *Melodrama.* Tracking down of nazi agents known to have won acceptance in secret British decoding office in early days of war. . . . Manages excellent suspense, with identity of guilty party uncertain until near end. Unpretentious, but more effective than many highly advertised efforts. *Good spy fare.*

M, Y

*** See Here Private Hargrove** (MGM) Robert Walker, Keenan Wynn. *Comedy,* on misadventures of naive young draftee in the maze of army regulations met in training camp experience. . . . Unpretentious, *spontaneous comedy.*

M, Y, C

The Story of Dr. Wassell (Par.) Gary Cooper, Laraine Day, Signe Hasso, Dennis O'Keefe. *Drama.* Technicolored spectacle glamorizing the story of the former medical missionary who evacuated his wounded naval charges from Java in face of overwhelming obstacles. . . . What could have been a simple story of modest heroism has been Hollywoodized into a gaudy pageant, with fictionized romance and trite coincidence the motivation, wisecracks and spectacular effect the means of development. Superficial, somewhat silly characterizations. *Unforgivably artificial* exploitation of a potentially impressive theme.

M, Y

*** The Sullivans** (Fox) Anne Baxter, Thos. Mitchell, Selena Royle. *Drama.* Experiences in childhood and youth of typical small-town Catholic family—their prototype in real life the five brothers lost in one naval battle. . . . Refrains from any flag-waving or emphasis on final disaster, being rather a sensible, *sensitive, unglamorized* picture of everyday life in an American family.

M, Y, C

This Is the Life (Univ.) Susanna Foster, Patric Knowles, Donald O'Connor, Peggy Ryan. *Comedy,* with music. Events in career of young singer who has romantic illusions about middleaged adviser, survives them to enjoy youthful comrades again. . . . A pleasant, warm-hearted film, with discerning comedy situations, enjoyable musical interludes.

M, Y, C

Up in Mabel's Room (UA) Binnie Barnes, Charlotte Greenwood, Dennis O'Keefe, Gail Patrick. *Farce.* Efforts of husband to prevent wife's discovery of his past gift of lingerie to young widow. . . . Handling not offensive in taste, but the whole is completely inane—old fashioned bedroom slapstick, *pointless and dull.*

M, Y

Voice in the Wind (UA) Sigrid Gurie, Francis Lederer. *Drama.* Disintegration in sordid Caribbean port of Czech pianist, after nazi persecution has driven him insane, seeking wife whom he is fated to meet only in death. . . . Depressing in futility of plot, and with gaps in action, yet tragically beautiful in brutal contrast of good and evil, its musical score compelling as it plays a vital part of its own in theme. *Artistically outstanding.*

M

The White Cliffs of Dover (MGM) Irene Dunne, Alan Marshall, Roddy McDowell, Frank Morgan. *Drama* based on popular poem about American girl who marries baronet in 1914, loses him in war, resents British pomposity but in end sacrifices son proudly in current common cause. . . . A smoothly produced film, with touches rich in human interest. Obvious propaganda on theme of helping British brothers, but with fundamentals obscured by emotional clichés. Confuses England with white cliffs, landed gentry and faithful old servants. *Sentimental.*

M, Y

The Yellow Canary (British film) Richard Greene, Anna Neagle, Albert Lieven. *Melodrama.* Spies and counter spies in plot that leads from England to Halifax as girl spy poses as Hitler admirer to trap nazi spy ring. . . . Not quite up to the expected high standard as set by previous British spy melodramas, but like them filled with delightfully casual detail. *Suspenseful.*

M, Y

Films for Church Use

Films and Film Strips on Alcohol Education.

Recommendations by the Committee on Visual Education of the International Council of Religious Education.

The following materials are available through the denominational publishing houses, members of the Religious Film Association. Names and addresses may be secured from the Association headquarters, 297 Fourth Ave., New York 10, N. Y.

Beneficent Reprobate. 35 min. 16 mm. Sound. Service charge 50c. 3 reels, (45 min.) Silent. Service charge 50c. A scientific study of the beneficial uses of alcohol in industry and of its misuse as a beverage.

Family Affair. 10 min., 16 mm. Sound. Service charge 50c. A study of the various members of the alcohol family and their use, indicating that from the point of view of human consumption they are a family of poisons.

It's the Brain that Counts. 20 min., 16 mm. Sound. Service charge 50c. A high school boy and girl who had been drinking beer with a friend the night before learn that he has been the victim of an automobile accident. Through scientific experiments a doctor shows them that even a small quantity

of beer may have been responsible for the accident.

Liquor as a Doctor Sees It. 30 min., 16 mm. Sound. \$3.00 A series of scientific experiments shows the effects of liquor upon the human body. Concludes with a plea for total abstinence.

The Pay Off. 22 min., 16 mm. Sound. Service charge 50c. 2 reels (30 min.) 16 mm. Silent. Service charge 50c. Stresses the social consequences of the use of alcohol as a beverage, including automobile accidents, chronic alcoholism, and broken homes.

The Chance of a Lifetime. Film strip. 53 frames, single frame type. (sale) \$2.00. Shows children how to cross streets safely and includes a word of caution against drivers under the influence of alcohol.

Dollars and Sense. Film strip. 52 frames, single frame type. (sale) \$2.00. Produced by W.C.T.U. to teach children the value of good habits. Shows penalties of gambling, drinking and smoking.

A Tower of Strength. Film strip. 55 frames, single frame type. (sale) \$2.00. An allegory of the human body which shows how alcohol causes the body to lose many of its defenses.

Coming Events

SEPTEMBER

- 6-10 National Baptist Convention, U.S.A. Inc., Dallas, Texas
- 17-28 New York State Regional Conventions
- 24-Oct. 1 Religious Education Week
- 25-30 Semi-annual Meeting of Curriculum and Program Planning Committees, Division of Christian Education, Disciples of Christ, St. Louis
- 26 Annual meeting, North Carolina Council of Churches, Guilford College

OCTOBER

- 3 Annual Meeting, Board of Education, Reformed Church in America, New York City
- 10-11 Annual Meeting Maine Council of Churches, Lewiston (75th Anniversary Convention)
- 10-12 National Council, Protestant Episcopal Church and Division of Christian Education, New York City
- 11-13 Annual Convention, Pennsylvania State Council
- 11-17 Convention of the United Lutheran Church in America, Minneapolis, Minn.
- 12-16 One-day Religious Education Conferences, Maine
- 15-17 Business Session of State Sunday School Convention, Concord
- 17-22 International Convention of Disciples of Christ, Columbus, Ohio
- 22-24 Annual Meeting, Vermont Church Council, Barre
- 23-26 Midwest Ministers' Convention, Church of God, Kansas City, Mo.
- 24-25 Annual Convention, Minnesota Council of Religious Education, Mankato

- 24-26 Commission on Christian Education, General Missionary Board, General Sunday School Board, Executive Council for Young People's Missionary Society of the Free Methodist Church of North America, Winona Lake, Ind.
- International Council Committee Meetings, Chicago*

SEPTEMBER

- 29, 30 Committee on Services for the Demobilization period
- 30 Inter-Agency Committee on Child Welfare
- 30 Planning Committee of Committee on Graded Series

OCTOBER

- 2, 3, 4 Age Group Committees
- 5, 6 Leadership Education, Field Program, Weekday, and Vacation Religious Education Committees
- 5 Youth Society Topics Subcommittee of Committee on Graded Series.
- 7 Committee on Town and Country
- 9, 10 Commission on Educational Program

Missionaries Get Journal

With this number we welcome a special group of new readers into the *Journal* fellowship—seventy-five missionaries of the Protestant Episcopal Church from thirteen states and seven countries overseas. These missionaries are receiving gift subscriptions from the Women's Auxiliary of the denomination. Arrangements were made by Mrs. A. M. Sherman, Executive Secretary, and Miss Avis E. Harvey, Educational Secretary of the Auxiliary, with the approval of Dr. Daniel A. McGregor, Executive Secretary of the Department of Christian Education.

A number of denominations have followed a somewhat similar plan of sending the *Journal* to their missionaries for some years and others are now considering the possibility of doing so.

The *Journal* welcomes these new readers in their significant type of service.

Current Curriculum

(Continued from page 27)

Curriculum Committee of the Congregational Christian Churches.

D. Recreation

SOIFER, MARGARET K. *Firelight Entertainment*

ments. New York 17, Association Press; New York 10, Fleming H. Revell Company, 1944. 95 p. \$1.50.

Handbook of seventeen campfire programs, such as following, which turn history into drama: Indian Peace Council, Cowboy Barbecue, Mexican Fiesta, and Song Festival. For children and adults. Each program includes suggestions for music, costumes, stories, refreshments, and source material. For those planning entertainments—indoor or out. Group rather than individual effort predominates.

E. Stewardship

SIMPSON, JOHN E. *Stewardship and the World Mission*. New York 10, Fleming H. Revell Company, 1944. 78 p. Cloth, \$1.00; paper, \$60.

Studies in Christian stewardship and obligation it imposes on the Christian Church to conduct and finance a world-wide effort to salvage peoples who do not yet know the Gospel. Includes questions for discussion.

F. Vacation Church Schools

Vacation Religious Education in Emergency Areas. Chicago 1, International Council of Religious Education, 1944. 29 p. \$25.

Developed under following headings: the needs of children, planning the vacation church school, annotated lists of texts and materials, and how can all this be done?

Senior and Young People's Departments

(Continued from page 24)

Sunday evening. If this is not possible the following adaptation could be used. The items referred to are as noted in the service.

HYMN: "We Praise Thee, O God"

OPENING SENTENCE

INVOCATION

VOICE CHOIR (Or may be read by one person)

READING BY A YOUNG PERSON

PRAYER (Walter Rauschenbusch)

DISCUSSION: Write for recent materials to

Allied Youth, National Education Association Building, Washington 6, D. C.

HYMN: "O Jesus, I Have Promised"

BENEDICTION

If it is preferred, the reading of a play or the showing of a temperance film could be substituted for the discussion. (See "Films for Church Use" in this issue.)

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Editorials

A Protestant Phenomenon

WHEN A NEW TYPE of religious literature appears on the market and in a decade counts its circulation in millions, something phenomenal has happened. Exactly that has taken place with the Protestant periodicals being published for daily devotions.

An investigation recently made for another purpose lists six such periodicals issued by denominations alone; four of these are published by the four largest white religious bodies in the membership of the International Council. The total circulation of these amounts to at least two and two-thirds millions and may easily run to three. The oldest among the six carries volume XI, the next is ten years old, and two are about two years old. In addition, a number of non-denominational publishers issue similar materials and for twenty-six years the Federal Council of Churches has issued a similar booklet for use during Lent; it was a pioneer in this field.

The above total circulation is the rather respectable percentage of nearly one out of five in the total membership of the six denominations involved. (If a new type of religious literature has a better record of expansion, we do not know what it is.) As to the type of persons using these publications, the only indication at hand is this fact: it is unusual to go into an active church and not find the denominational booklet available in the lobby, promoted from the pulpit and in the calendar, and used in the pastor's family. Occasionally a church makes several publications available.

What does this phenomenon mean for Christian education and the church at large? Some, of course, have said that it is merely a throw-back to an outgrown purely personal view of religion, or an "escape mechanism" for avoiding reality, as in some cases it, no doubt, is. But the same charge can be made against other and long accepted phases of the church's program. This new thing in the church goes much deeper than such easy explanations; it runs down to basic needs of the modern Protestant Christian, a need for some regular practical activity that he easily identifies as religious, a need for some personal verbal expression of religion in which his church and his home have not trained him to engage without embarrassment

or a sense of frustration, and a need for something to hold to that is more substantial than dividends and good times in a decade and a half disrupted by depressions, political uncertainty and war. This phenomenon says some disturbing things to us preachers and teachers.

These deep needs and a tested means of serving them confront us with what is for many a whole new area of thought and service. If it is outside the "pattern" in which many of us work—then we must broaden our patterns. For this thing belongs to the hearts of church people and what belongs there belongs to us. It would do us all good to subscribe to several of these periodicals and use the one that serves our needs best.

Pastors could with very great profit preach sometimes on themes they are advising their people to use daily in one of these pocket guides to the devotional life. Churches and parents could provide other materials for children and high school age people to supplement these in family worship. Young people's groups could discuss the topics on which they are to meditate and pray each day. These new periodicals and other parts of the church's program need to strengthen and support each other more than is now the case.

One religious educator has confessed that he began the use of these booklets some few years ago somewhat nonchalantly because others in his church were doing it. He has used eight or ten varieties. They differ in value, just as his moods and needs differ. But the practice has become established and the spiritual service an indispensable beginning of the day.

Roy G. Ross:

This Is the Time to Plan

NOT LONG AGO I sat with a committee in a local church that was planning to meet the needs that will come with the return of our sons and daughters from war. That church was doing what every successful enterprise, be it in the field of business, government, education, social welfare, or religion, must do constantly; it must study the needs of its clientele and appraise its activities if it would continue its success. As with these enterprises, so in Christian education it

behoooves us to be alert to new circumstances, emerging new needs, and possible new ways of meeting these needs.

The community surrounding that one church, in fact all our communities, are vastly different from those in which our grandfathers lived. Today we note the rise of a multitude of agencies for community action, a vast extension of the public school curriculum, the development of commercialized entertainment, the spectacular development of transportation and communication facilities, and, during the war, unparalleled dislocations and migrations of populations.

In the light of these changes in our world, my church and all churches must ask some serious questions: Is the time allocation for Christian education sufficient and correctly chosen? What is the comparative effectiveness for each group of the Sunday school? The weekday school? The vacation school? The youth societies? The church forum? The summer camp? Do the lesson materials make the message of Christ real and explicit in terms of current life problems? Are we using the best teaching instruments, including the radio and visual aids? Are we planning ahead to use television? Do our teachers combine that unquestioned devotion to Christian ideals and that understanding of persons and society which will give them real ability in leadership?

The International Council is itself asking such questions as these and has undertaken on a broad scale a process of study and research in these rapidly changing times. It is also encouraging that local churches, both individually and through community agencies, are likewise appointing committees now on problems of demobilization and general post-war planning. These churches propose to be abreast of their times. They are determined to try to meet the spiritual needs of all who come within their orbits. Such churches are the hope of the nation.

What about your church? *Let us all plan now.*

The General Secretary of the International Council of Religious Education is the leader and guide, the "philosopher and friend" as it were, of Protestant religious education in the United States and Canada. Dr. Ross goes everywhere, knows everybody, is behind the scenes wherever new ideas and plans are afoot. It has seemed to us, therefore, that he should have a spot in the *Journal*—to share with its readers whatever is on his mind and heart. He is too busy a man to promise—yet—to do this every month, but here is his message for this time.

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International Journal of Religious Education

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Moses

By Michelangelo Buonarroti

(Italian, 1475-1564)

Photo by Nash from Three Lions

THIS MARBLE STATUE of Moses is the dominating figure on the tomb of Pope Julius II in the Church of S. Pietro in Vinculi, in Rome. It is one of those great masterpieces of art which could not be moved to a safe place during the war, but which, so far as we know, has been spared by the armies.

Michelangelo, although a very great painter, loved sculpture best. He worked on this figure off and on for thirty years and made it his most nearly perfect creation. It was intended originally as one of six colossal symbolic figures crowning the upper story of the tomb, in a grandiose plan which Michelangelo was never able to carry out. In its planned setting the barbaric quality of this figure would doubtless not have been so apparent.

The huge bulk, clearly modeled beneath fantastic draperies, powerful arms, exaggerated beard, and strong, beautiful hands, reveal a violent soul controlled by a strong

will. The horns piercing the skull and the tablets under the right arm are the symbols identifying Moses. The face is full of vivid life and spiritual force,

This figure, in all its power and majesty, reveals the prophet who climbed Sinai, whose head was surrounded with lightning and who spoke in person to the Eternal. To Moses was given the rare gift of insight into the springs of human behavior and the ability to express the laws of right and wrong in terms of universal and timeless validity.

On the commandments which Moses formulated the governments of the world have based their legal codes concerning the relations of individuals one to another. The statesmen of the world are now struggling to create laws by which nations may live at peace with one another. Let us pray that, like Moses, they may face their task with indomitable courage and receive wisdom from the Almighty.

The world church is here

By Clarence W. Hall*

It is easy to believe theoretically in the world Church. To thousands of service men, statesmen and people back home, the war has made this belief become a living reality.

ONE DOESN'T NEED a very long memory to recall the mood of deep dejection that seized many world-minded Christians when World War II broke out in all its fury. You had but to move among brethren whose valiant labors merited them an "E" for Ecumenicity to realize what Hitler and Mussolini had done to their hopes.

And there apparently was good cause for pessimism. Surely nothing can be less favorable to the ideal of the Christian world community than a resurgence of fanatical nationalism and its natural issue, war. The ecumenicists were hardly to be blamed for crowding each other beneath the juniper tree and intoning, in voices grave as an elegy, that the ecumenical ideal was about to be set back by at least a couple of decades, probably more. And if they counted as a naive unrealist the Psalmist who said, "Surely the wrath of man shall praise Thee," it seemed then that they were not far wrong.

BUT ONE OF THE GRANDEST SURPRISES of this war is the fact that events are proving that the Psalmist was right after all. Once again working in "mysterious ways," the infinite God evidently is using man's most evil instrument to work his holiest designs. And strange anomaly though it be, the thing that was expected to sabotage almost beyond repair the Christian world community is actually promoting its spread.

Take a look around the world. To pagans in every nation, our own and the enemy's, the Church Universal is revealing itself as something far wider than nationalism, something much more virile than political ideology, something mightier than racism. To the discomfort of dictators and demagogues of whatever cast, it refuses to conform to their schemes for suppression. Kicked to earth, it rises again. Driven into the underground, it propagates so rapidly that no gestapo can keep up with it. Before the might and bluster of "master man" it stands true to the Master of Men. Christian brotherhood may have been strong before the war; it is infinitely stronger now.

But even more important; the Church is flinging out its arms of brotherhood across national boundaries. It has done big things in a big way: It has pooled its resources in the International Missionary Council to provide funds for the support of 3,500 orphaned missionaries of European churches. It has founded and set into efficient operation the World Council of Churches. It is standing four-square against national and international tyranny of any kind. It took, and is holding, a leading place among all those who plan for world order, insisting on a peace and a postwar program that includes the Christian ethic. It is making politicians and statesmen walk carefully, if not humbly, before their God.

Right amid war and all its horrors, tolerance and understanding between faiths are growing. In our more selfish moments we may not like the interdenominational character of the chaplaincy, for instance. But we cannot be blind to the boon that has come to millions of our fighting men—and to the Church—in the broader understanding of their fellows who worship beside them in chapels and Service Men's Christian League meetings where creedal differences are forgotten in the broader joys of Christian fellowship. As one service man put it: "We're beginning to see that we were not only sinful but silly when we contented ourselves with denominational isolationism!"

WITNESS, TOO, what the war is doing to promote the cause of missions. Hundreds of thousands of service men to whom missions had no appeal are seeing at first hand just how "missionary lend-lease" is paying off. As Chaplain E. R. Jacobson puts it, "We are all discovering the foreign mission half of the church envelope!" And that applies to those non-churchgoers who never gave a dime to missions as well as those church-men who grudgingly gave only a dime.

Many hundreds have had the experience of the airman who paddled his rubber raft to the shores of one of the Fiji Islands, expecting to be met by natives with palates yearning for human meat, and was met instead by Christians who greeted him in pidgin English with, "Welcome—you go 'long Christian too?"

And there are examples of missions in reverse. An irreligious and rather dissolute soldier is cast upon an island, rescued from beneath the noses of the enemy by the converted grandson of a cannibal, and the black man so diligently preaches the gospel to him that he who paid no heed to God's claims in his homeland surrenders to the exegesis of the native evangelist. And a lieutenant, choking with tears as he watches his pal being laid away, is comforted by a big black man, with a spear in his hand and Christ in his heart, who says: "White man no cry; for him no more war; now he happy—in heaven!"

In India and China and Iran homesick American boys are finding hospitality—and a new viewpoint—in the most unexpected places. Everywhere the homes and mission stations are holding "open house" to our troops, and men are daily writing home to tell of their delight in discovering these spiritual oases. And everywhere across the lonely mission fields service men are taking collections among themselves to give to these outposts of the Christian advance. Some units have taken over the entire support of mission stations orphaned by the war. Others are

* Editor of Publications, National Council of the Service Men's Christian League, Philadelphia, Pennsylvania.

regularly sending back to their home churches their contributions to the mission funds.

It is not too much to say that the war has made effective publicity agents for missions out of thousands of lads now overseas. Think of what *that* will mean to the mission cause of the future!

Moreover, many men have told us that they expect to do something more than just *talk* missions. A recent letter from a medical officer declares his intention to go back home only long enough to take his degree, then return to serve as a Christian medico where now he soldiers. Army nurses also have pledged their lives to the missionary cause, and the indication is that not a few chaplains will do likewise.

One naval officer, who had watched the great but humble contribution Christian natives of the "fuzzy-wuzzy" class are making perhaps went a bit overboard in his enthusiasm when he stated flatly, "The missionaries are winning the war for us in the Pacific!" He wrote for a bit of information: "The battleship I'm on," he said, "cost \$70,000,000. I'm curious to know what is the annual cost of missions."

And when we replied by quoting Dr. Leiper to the effect that in the pre-war years Protestants of the U. S. and Canada were giving about \$48,000,000 annually to missions, he was aghast. "Just think of it!" he exclaimed via return V-mail. "For the cost of two battleships—only *two*, mind you—this grand program that is paying us such practical, to say nothing of its spiritual, dividends could be carried for three years! My country's been investing in the wrong kind of weapons!"

So think we. And so are beginning to think many of our statesmen who, belatedly but nevertheless earnestly, are paying tribute to Christianity's world program and its ability to realize the life more abundant for all the earth's little people.

War's evils are plenteous. But they are not absolute. God does, indeed, know how to "make the wrath of men to praise Him." And seeing his designs being wrought, perhaps all of us who believe in the ecumenical ideal need to emerge from beneath our juniper trees, remove our harps from the willows, and learn again the utter truth and utter beauty of the strain, "*Our God is marching on!*"

We must get into party politics

By Ralph W. Gwinn*

Many leaders in religious education believe that they can best influence politics as independent voters rather than as supporters of one party. They hold that the large body of such voters does influence the choice of candidates and policies of all parties. Is this view tenable? In the following provocative article a man who is active in both religious education and practical political life challenges this view in favor of vigorous participation in partisan political activities.

THERE IS NO DOUBT WHATEVER that in our country leaders generally, including ministers of the Gospel, regard themselves as being on a higher plane than that of the politicians. Seven out of ten persons say, "Politics is rotten. It is a 'dark continent.' We will have nothing to do with it and we will teach our sons and daughters to stay out of politics." In the pulpit we speak in derision of politicians; we joke about them. The fact is, it does not matter whether we actually participate in "rotten politics" or merely neglect it. The moral effect is the same.

The man who gives all of his time to enjoying the benefits of freedom and none to working in politics through which freedom is preserved is worse than the politician who does nothing but politics and makes his living from it. Even in ordinary times no Christian can attend strictly to his own business and assume that someone else is looking

after politics. That violates the first duty of a Christian citizen. As a free Christian citizen he is personally responsible for the condition of politics at least in the precinct where he lives. He must see to it that the best citizen is the precinct leader, or else he must become that leader himself for the sake of a sound political order of self governing men.

Especially today it is impossible to let just anybody attend to politics because our political affairs are vital in everything we do and think. They determine whether our children and our grandchildren shall have peace or war.

We have no national government except that managed by politicians. And let us never forget that the political condition of Washington and its relationship to the world is nothing but an aggregate of the political conditions of the election precincts where you and I live. What you and I think and do there is the very foundation on which government at Washington depends. What influence do we have; what leadership do we exercise; what work do we do here? Do we teach, or write, or hold meetings, or make personal calls on some five hundred voters who

* Attorney-at-law, New York City; farmer, Pawling, New York. President, International Daily Vacation Bible School Association, and Vice President, International Council of Religious Education. Nominee (Republican Party) for Congress from 27th District, New York.

are our neighbors in each election precinct, on behalf of our political party? To be effective we practical Americans know we must function through practical machinery. That means party machinery. And the sooner we quit merely kicking it and become a part of it, the more practical and effective and Christian we will be. We may criticize, even kick, but we must do some practical work to be Christians.

How can any citizen today say: "I am an American" and do nothing more than vote on election day? Being an American Christian citizen means to be rid of the curse that has come over our country lately in non-partisanship, in refusal to take sides, even to take the clear side of the right. To fail to work in one of the parties to improve our country and its influence in the world is of course ultimately to be without a country. We can no longer be indifferent and breed indifference or hide ourselves behind a job, even a pulpit, or a position of any kind as an excuse for inaction. In war we enlist in an Army. In politics we enlist in a party. Its health and strength in each precinct depends on us.

Of course, the church as a corporate institution cannot be involved in preferring one person or party as against another. But it is high time our ministers ceased being sterilized as citizens. They are among the best leaders we have. More than any other group they are responsible for the beginning of free institutions and for the period we have enjoyed them. They prepared the wills and hearts of our ancestors to be fit to be free and to fight for freedom long before and after the Revolutionary War. As individuals, they took a position, attended conventions and assemblies and held offices, and they did not lose their congregations in their churches. Today, too many, for the good of our country or for Christianity, are afraid to take a position, or they entertain a false notion of what they ought or ought not to do as preachers to Republicans and Democrats.

When we talk of influencing war and peace we must be hard-headed enough to realize our utter dependence on our political institutions, our volunteer societies to carry on politics—viz, the Republican and the Democratic parties. Just as definitely as the Red Cross is the machinery by which blood is furnished to the injured, party politics furnishes the machinery and the personnel of government. To try to influence government outside of that machinery is generally too late and ineffective.

In the district where you live there may be a political "boss" whom you do not like, but it is too late to complain about him. He has been elected by the people and he is now in charge of the political machinery through which citizens exercise the vote. He organizes the district to distribute literature, to call on the voters, to get them registered and out to vote for the candidates he helps to nominate. It is too late for us to complain about the candidates nominated or the issues stated in the platform of the parties. If we are disappointed, we can do something about it by participating in the party primaries next year. Just now there is nothing for the good citizen to do but to volunteer and become himself a worker in the district or precinct as it is now set up.

Within a few blocks of you in the city and a few miles in the country, there is located a political club. There

is a political leader who has maps of the district and names of all the persons living in the district enrolled and entitled to vote. There are the "first voters." There are the thirty per cent of citizens who have never voted and who are not inclined to vote unless persuaded to do so. There are those waiting to make up their minds about what they ought to do. They must all be registered this year in order to vote on November 7th. They should all be seen by you



Harold M. Lambert

Politics at home determine our relations abroad

or by your assistants whom you should organize in your district for the purpose of getting out the vote to support the party of your choice. You go about it just as you would as a volunteer community chest, Red Cross or Civilian Defense worker.

If you do this and identify yourself with your party machinery to make the vote of your precinct count fully, you will be exercising Christian citizenship. You will be helping to elevate Christian action and politics to the same plane. You will show by your conduct that you believe that our religious practice and politics rise or fall together.

We must face political issues

**A new adventure in the field of politics
awaits the church**

By Thomas B. Keehn*

How can the church influence local, national and world government without becoming partisan? Here are some practical suggestions from a young man who is working at this problem from the inside.

AN ISSUE of the *New Yorker* magazine shortly after the party conventions last summer noted that the Democrats limited their daily prayers to two minutes. The Republican invocations ran at least fifteen minutes. It went on to say that this may be a bad omen, for in 1932 just the reverse was true. Then, as Will Rogers pointed out, it took a lot of time to get the Lord to help the Democrats. The present display of over-confidence should be a warning lest the fate of the Republicans befall them!

All genuine humor contains an element of pathos and truth. This being the case, the above reference should bring more than a smile to churchmen. Fortunately, we do not need to explore the theological implications behind the idea that the Lord shifts sides in political disputes on the basis of the length of the prayers! But an honest examination of the role of the church in political life today corroborates the dark side of the incident described in the *New Yorker's* humor column.

What politicians think of the church

In general, the church is considered in political circles as a respected old gentleman, called in at the beginning and end of meetings (or life) to offer a blessing and guarantee a sanction. Usually it talks too much and says little; but with due respect for age, the venerable gentleman is heard. Viewed from "inside Washington," the Protestant church is generally considered in three poses.

In social action, it is primarily a "manicurist of minor morals." This is inherited from the individualistic tradition which the Protestant church sponsored in America. When it branches out into new areas of concern, the church is addicted to the "phraseological solution of social prob-

lems." This means that it makes massive pronouncements with little consciousness of political realities and effective strategies. Finally, it is counted on to provide the "priestly function." To the politician who calculates social institutions in terms of results, this means that the church is a conservative force which supports the status quo.

The crisis in American democracy

The fact that 1944 is both an election year and a time of transition from war to post-war conditions in public thinking and social organization, naturally means that interest in the problems of democracy has reached a boiling point. The Protestant churches have suddenly "gotten hot" over politics. Actually what has happened is that a growing social concern within the church during the last generation has been compelled to direct attention to questions of political order by events of history. To all thinking people and to those interested in Christian principles in particular, it has become increasingly clear that democratic government in America is facing a crisis. This is the result of the judgment of revolutionary social forces, particularly in international affairs, upon our institutions. It is also an outgrowth of the narrow and limited contribution of the church to the state in this day of change.

It is clear that the need of government today is at three major points: positive action upon crucial social issues; more effective machinery of democracy; better leadership. Christian citizenship, then, has the responsibility of focusing social concern upon the political order, its institutions, its spiritual and ethical foundations and the character of its leaders. The remainder of this article will attempt to make a constructive contribution to this problem by reporting some new efforts which the Protestant churches are making to achieve this purpose and also to suggest lines along which further development should be made. The local church, cooperative projects in communities and states, and national programs will be considered. A bias for Congregational Christian illustrations is pardonable only because of the limited information available to the author.

What the local church can do

Of all social institutions, a local church should include many, if possible, *all*, groups in the community. This means that it firmly believes in the contest of ideas which is essential to healthy democracy. In political terms, the existence of two or more points of view in a local church is the desired situation. While remaining non-partisan in order to maintain fellowship between different parties, the local church is free to focus attention on the essential *issues at stake* in the political order.

How can this be done? During the present political campaign the Council for Social Action of the Congregational Christian Churches devoted the September number of its magazine, *Social Action*, to a discussion of "Issues in the 1944 Election." This was an accurate, frank and impartial analysis of the current situation. In addition to distribution of this information through regular subscriptions, an effort was made in Chicago, for example, to encourage a large number of women's groups to hold special meetings on this theme.

* Legislative Secretary, Council for Social Action of the Congregational Christian Churches, New York City.

Fearless and unprejudiced consideration of legislative and political issues is the task par excellence for the local church. Once inspired and convinced, individuals should then discover mediums for practical action. The church should call such opportunities to the attention of interested members but it should not promote political instruments itself. To refer to Chicago again, the Independent Voter's League of Illinois offered an ideal channel for Christians who wanted to be conscientious citizens. This organization was brought to the attention of local church leaders and efforts of cooperation were encouraged.

What councils of churches can do

For effective political action in the community or state itself, a different procedure seems proper and advisable for Protestants. At least ten cities with staffed inter-church councils have developed definite programs in this field. Similarly, state councils of churches in several parts of the country have organized for action on this level. Concern has been directed to day by day legislation and, occasionally, to the selection of candidates. But in the main, these projects have stuck to small moral issues.

An illustration of the way in which churches working together could be an effective force on an important issue of the day comes once more from Chicago. Most of the larger Protestant denominations have had campaigns to commit their membership to "international cooperation" as against "isolationism." Probably none of them has challenged individuals to "make good" on this pledge in immediate situations. In Chicago, a committee of the national group known as "Americans United for World Organization," sought to implement their concern on this commitment. Investigation revealed that several local Congressional campaigns revolved almost entirely on the issue of "international cooperation vs. isolationism." How much more important to take part in these immediate battles than to carry on literature campaigns on vague plans for world order! This was the decision of "Americans United" and it should be the policy of churches if they really want to influence the course of history.

Such a decision does not necessarily mean an involvement in partisan politics. It does mean that the church must become realistic, cooperate with secular groups, and get into action where the issue is clear cut regardless of party considerations. It is necessary to mention, perhaps, that in American democracy, this demands participation at the places where decisions are made about candidates as well as in general elections.

What can be done on a national scale

A final word must be said about political action on the national scene. Here is the most difficult arena for the Protestant church because of the historic doctrine of separation of church and state. It is also the greatest challenge because the forces of power today move on this plane.

At least three denominations, the Methodists, Friends and the Congregational Christians, as well as the Federal Council of Churches, have begun the trek to Washington in earnest. The course of action for these groups is not yet clear; mistakes will certainly be made. Two things can be stated as present policies.

The Friends¹ have issued a bulletin on national legislation for the past year. The Legislative Committee of the Congregational Christian Council for Social Action² began publication of "The Washington Report," a monthly information service on issues in national legislation, this fall.

The primary purpose behind these bulletins is this: if church people are to be effective citizens, they need to know what goes on in national legislation and when and where important decisions are made. They need to know the facts as to who supports certain legislation and who is against it. They need to be acquainted with proper and effective strategies for influencing legislation as it comes through the Congressional mill. Most of all, the *real issues* which shape our national destiny must be brought under the scrutiny of the principles of Christian ethics.

(Continued on page 39)

¹ 2111 Florida Ave., N. W., Washington, D. C.

² Washington Federation of Churches, 1751 N St. N. W.

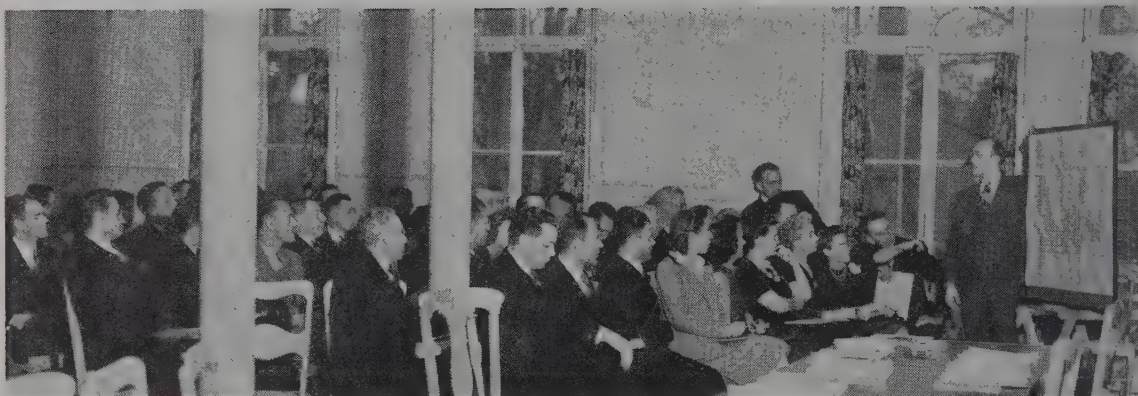


Methodist Board of Education

The church should focus attention on the essential issues at stake in the political order

What was wrong with our peace education?

By Nina Millen*



Methodist Board of Education

We must prepare ourselves for our new status as world citizens

AFTER THE LAST WORLD WAR there was great enthusiasm for peace. People were urgently anxious that the bitter experience of war should not be repeated. In clubs and schools, in churches and Sunday schools, peace was extolled. Parents and teachers were grimly determined that the children in their charge should grow up with a great passion for peace.

We really wanted peace

In general, they were successful. A whole generation of youth came to maturity, honoring and loving peace, believing in its value, loathing war and all its ways.

There was good reason for youth developing a love for peace and an aversion for war. Books were written in praise of peace, speeches were made extolling it, stories were told about the settling of quarrels by other methods than those of war. Courses on peace were prepared and taught, in which the brutality and wastefulness of war were pictured. The part played by the greedy and unscrupulous in bringing about war was made clear. Youth responded to the teachings they received by deciding that they would never be led into war as blindly and helplessly as their fathers had been. In some colleges the students derisively formed themselves into societies

called "Veterans of Future Wars" and people throughout the country laughed at the jest, so sure were they that war would never again touch them, so certain were they in their belief that it took two to make a quarrel. War was for the uneducated, the uninitiated, for those who believed all they read in the papers. War could be avoided by those who were determined to have nothing to do with it.

But war came anyway

Toward this peace-loving generation there was moving the cataclysm of one of the greatest wars of history, as steadily and inexorably as a hurricane. In spite of their efforts to ignore it, to evade or escape it, the dreaded storm of destruction swept upon them. Against their will and wishes, in spite of their loathing and derision, war came to the youth who had been taught to despise it.

With the breaking out of war, a great disillusionment seized those Christian people who had loved peace, taught about it and believed in its value. At first they were stunned by horror that they and those they loved should be involved in something they so despised. Then they began to question and discuss their former beliefs. Why had war come when they hated it? What had really happened to bring it about? Were the causes truly those that had been presented in the books and lectures and stories? Were there perhaps deeper reasons for conflict than prop-

* Editor of Children's Publications, Missionary Education Movement, New York City.

aganda, "have-not" nations and munitions makers? What was the true basis for a lasting peace?

In the confusion of the time of questioning, some said cynically, "There always will be war. Mankind is constantly urged toward it. War will break out every generation or so and there is no use trying to avoid it. We are even now sowing the seeds of the Third World War."

Others said, "War could have been avoided, if we had tried harder. We have again been led into it by the unscrupulous. War is the great sin and there are no moral values to be gained through it that make it worth while."

The majority of parents and teachers took a less hopeless view, once the shock and confusion had passed. "We must accept what has happened to us," they said. "The sickness of war has come upon us and we must get it over as quickly as we can. But we still believe that nations can live together in peace. Along with other peoples, we must learn the techniques of getting along together without constant recourse to war. War can be avoided if we are able to discover the right methods of keeping peace and if we have the courage to apply them. We must reconsider our beliefs about peace, in the light of our present experience. We must discard those that have proved fallacious and build upon those that we consider enduring, in order to train the coming generation to a surer knowledge of what goes into the making of peace and war."

What had we done wrong?

In the light of such decisions, thoughtful Christian leaders and parents are asking themselves, "What was wrong with our teaching about war and peace in the past twenty-five years?"

Some of the mistakes are already quite evident and others will become clearer with the passage of time. For one thing, the causes of war were simplified, so that they seemed clear and definite and more avoidable than they actually were. For another, some of the arguments as to the causes of war were half-truths and therefore unreliable. There were "have-not" nations whose people lived in prosperity and contentment, as in Denmark and Switzerland. There was bitter news that had to do with war that could not safely be dismissed as "propaganda." There were peoples who willingly bought the weapons of war made by the "makers of munitions."

The needs of the "have-not" nations, the machinations of "munition makers," the falsehoods of propaganda, these and other forces that were held to be important causes of war, all showed the same tendency—to shift the responsibility away from the individual and the nation and place it upon some scapegoat. The inference was that war could be avoided by the individual and the nation that refused to be beguiled by the wiles of those who wanted war. Such dangerous and realistic causes of war as the lack of cooperation among friendly nations in the face of danger, the spread of a philosophy of life that controverted basic Christian principles, the accepting of aggression and cruelty against other races with no more action than a formal protest—these were overlooked or ignored.

What was useful in our teaching?

"Then has nothing useful come out of the teachings on

peace in the last twenty-five years?" leaders and parents may ask. Indeed there has! There has come a great and abiding love for peace, deeper and more sincere since its loss. There has come a more earnest belief in its practicality and a more adequate idea of its cost. We have new knowledge to add to our old beliefs about the causes of war and the conditions of peace, knowledge gained through bitter and humiliating experience. This knowledge must be passed on to the coming generations with a frankness, a lack of sentimentality and a readiness to face responsibility that was lacking in former years.

Peace is not to be achieved passively, as the result of refraining from certain aggressive speeches or actions. Such a passive policy, we have learned, may deceptively turn out to be but a short-cut to war. Peace must be achieved actively, as a result of certain standards of international conduct bravely upheld in the face of threats, certain international responsibilities cheerfully accepted, certain cherished national rights and prides willingly sacrificed.

We know something of the price of war, in lives, in service, in money, in cooperative effort with other nations. Why should not the price of peace be as great or greater? We must be willing, along with other peoples, to put as much money, service and cooperative effort into achieving peace as we have into running a war. We must teach our children that its cost will come high, and that its value is worth the cost.

We must go on—but do better

We are not as yet sure of all the steps that lead to a lasting peace. We must be willing to experiment, to accept our mistakes and the mistakes of others. International cooperation, entered into freely and openly, is a territory as yet little explored and there is much to learn about it. We teach our children about working together in school, church school and community. The time has come to teach them about working together as nations, about forgiving mistakes as nations, about respecting the institutions of other nations, instead of blandly assuming that our ways are best. Perhaps one of the courses of study in the new textbooks on peace will be written on the subject of working together as nations.

Inevitably we are moving into a new relationship—one of which we have been but lightly conscious—that of world citizenship. We must soon begin to prepare our children for their new status. Perhaps one of the courses-to-come will be on the theme "Junior World Citizenship." As a people we shall have duties in the world family of nations and our children shall share in these duties. We must be ready to carry out our duties and responsibilities not as benefactors, whose superior intelligence and prosperity confers charity upon those less blessed than we, but as brotherly helpers, who believe that others can do as well as we, once they are given the chance.

The Christian principle of being our brother's keeper, so sadly neglected during the past twenty-five years, must be recognized as a potent power that works for peace. We need to realize that when we stand up for the oppressed who are suffering half-a-globe away, when we refuse to see them exploited and insist that justice be done them, we are working actively and forcefully for peace.

The churches and public opinion

Creating sentiment for world order

By Luman J. Shafer*

DO WE BELIEVE IN DEMOCRACY? I met a man once who said he didn't read the newspapers any more; they were full of such terrible things. "I am only one of one hundred and thirty million people," he said, "what can I do about it?" In discussion groups one meets many people of this sort who feel that the issues of the postwar world are to be decided by the politicians and the statesmen, regardless of the individual citizen.

Now, these people really do not believe in democracy. The decisions made by men in responsible positions can never be very far ahead of majority opinion in a democracy. In fact, one of the serious handicaps in a democracy is the lag in public opinion. Often the decisions of government are based not on what *ought* to be done, but on what *can* be done under the circumstances. For one of the "circumstances" is the state of public opinion at the time.

The responsibility of the Christian citizen at this particular moment in the history of our country is very great. Decisions must be made by us as a nation in the next few months, or at the most in the next two or three years, which will profoundly affect the history of the world for decades. The kind of peace we shall have after the war will depend a good deal on the attitude of the United States toward collaboration in world affairs. Will the Christian forces of the country make themselves felt in this situation, or will the decision go by default, because the Christian citizen is inactive or does not bring his faith to bear directly upon the problem?

It is not the function of the Church to enter the political field as a Church, but it is the duty of the Church to give guidance to its members as to the moral issues involved, so that the Christian as citizen can function with the maximum of efficiency in this critical time.

Cooperative groups formulate policies

This need has resulted in the organization by the Federal Council of the Commission on a Just and Durable Peace. This Commission has been at work for several years formulating the issues and helping to develop public opinion in the churches. The Delaware Conference brought together representative church leaders early in the war to

consider the problems of the peace. A second national conference is now being planned for January of next year at Cleveland, Ohio, to give further consideration to the problem in the light of present developments. In the fall of 1943, one-day conferences were held in one hundred cities of the country to help Christians to face the issues involved in a durable peace.

Denominations conduct campaigns

Most important work has been done by individual communions. Early this year under the leadership of the Council of Bishops a great Crusade for World Order was carried out in the Methodist Church. It sought to carry the message of the Commission on a Just and Durable Peace to each local parish and there develop a public opinion in support of international collaboration. Mass meetings were held in seventy-six centers of population, attended by nearly 200,000 people. A house to house visitation followed the mass meetings and each Methodist home was asked to write to representatives in Washington. Church-wide education was carried out through the church school, resulting in a revision of the curriculum of the 80,000 adult classes and the 40,000 youth divisions in that denomination.

The Disciples of Christ held a national conference at Drake University in February in which the issues of the peace were considered. These have been studied widely in the communion and plans are now being made for still wider consideration in the months ahead.

The Congregational Christian Churches carried out a campaign for personal commitment to world order in May of this year, culminating in the General Council meeting at Grand Rapids in June. Members of the Church were asked to sign a Compact for World Order, which read as follows: "The Congregational Christian Compact for World Order 1944. In the name of God, Amen. We whose names are underwritten, loyal members of the Church of _____, do solemnly and mutually, in the presence of God and one another, covenant and combine ourselves together to work for a just and cooperative world order. We pray that our nation shall help to establish an international organization for the better ordering of the interdependent life of nations, the preservation of peace with justice and the furtherance of the general good of all peoples. Unto this great task we commit our wills and our ways. In witness whereof we have hereunder subscribed our names." There were 125,000 signatures from 1,650 churches.

The Northern Baptist Churches arranged for the observation of World Order Sunday on May the 7th. A very suggestive pictorial leaflet was prepared for general distribution, and orders for 165,000 of these from 1,300 churches in 34 states were received.

Plans are now being developed in the Presbyterian Church, U. S. A., and in other communions.

While much remains to be done, it is fair to say that there is increasing recognition on the part of the churches of their responsibility for helping their membership to face the issues of our day and to take active part in determining the decisions which their government shall take. It is a fateful hour. Our children and our children's children will hold us responsible for the kind of world order we develop in our day.

* Secretary, Commission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America, New York City.

They teach Christian citizenship

Brief outlines of citizenship education programs conducted by councils and local churches

THAT MANY CHURCH PEOPLE in America are in earnest about developing a public opinion which will support good government at home and a world order favorable to permanent peace, it is evident from other articles in this issue. All across the country this past winter and spring, state and city councils and local churches conducted classes and forums, issued publicity and made house-to-house visits in the interest of promoting the cause of good citizenship. These efforts are being continued this fall.

A few examples of what has been done are given here. Because the bishops' Crusade for a New World Order in the Methodist Church was held early in 1944, reports from churches of that denomination are available and have been used. These brief outlines of activities will serve to show the type of program carried on by many denominations and many local groups.

By county councils of churches and religious education

The Federation of Churches of Rochester and Vicinity, New York. (Hugh C. Burr, Secretary)

Like all other interdenominational councils of churches, the Rochester Federation has vigorously pushed the study of the Six Pillars of Peace formulated by the Commission on a Just and Durable Peace of the Federal Council of Churches.

The Federation has used its *Bulletin* as a means of getting across information concerning candidates for public office. This *Bulletin* reaches approximately 400 pastors in seven countries. If some candidate is particularly undesirable, the Federation attempts to get as much factual material on him and on his opponent as possible and publish both without comment. They have encountered the problem that selected facts do not necessarily give the whole picture and may be unfair to one candidate. At the time of the modification of the state constitution to permit the legalization of parimutual betting at horse races, the *Bulletin* was used in every possible way to secure votes against this legislation.

The Federation has also attempted to get all ministers to send ballot applications to their service men.

The Council of the United Churches of St. Joseph County, Indiana (W. Bruce Hadley, Executive Secretary)

This Council has held in each of the past two years, at South Bend, a Congress on Post War Peace. The first of these was described in the *Journal* in October of last year. These Congresses brought together representatives of various civic organizations, clubs, churches, schools, labor unions, legion posts, and other groups. They were held in the form of a legislative body, with resolutions introduced from the floor, debated, and later voted on.

In February of this year a similar Congress for Com-

munity Action was held for one session, dealing with the question of Negro housing in South Bend.

The Social Relations Department of the Council acts as its social action committee. It has stimulated expression by the churches on such national issues as the poll tax legislation and the continuance of the committee on fair employment practice.

In a denominational district

Maryville District, Missouri Methodist Conference (Glenn A. Baldwin, Superintendent)

In connection with the Methodist Crusade for a New World Order, the superintendent conducted a program of information and discussion in about twenty-five places. The first part of the program consisted in a study by those in attendance of materials placed prominently about the room. There was a series of twenty-four charts and graphs illustrating the sweep, influence and cost of war, the interdependence of nations and peoples, the place of air travel, and similar subjects. On a table was an exhibit of materials on "The World in Your Pantry," "Your Auto is International," "The World Keeps You Well," "The Church in the War," and other topics stressing the interdependence of peoples. On entering each person was given a ballot on which he entered the three charts or exhibits which most interested him.

After time was given to look at these materials and vote on them, a worship service was held. This was followed by panel discussion, or, in some cases, by a play given by local talent showing the causes of war. A discussion was then held, based on the items receiving the largest vote in the preliminary ballot.

Mr. W. H. Becker, secretary of the Missouri Council of Churches, is having some of these charts and table exhibits put into printed form for general distribution so that other councils and churches may follow a similar plan if they so wish.

In local churches

First Methodist Church of Schenectady, New York (Leon M. Adkins, Minister)

The adult department made a special study of problems of world peace in the fall of 1943. This was introduced in September with three general assemblies at which Dr. Malcolm Pitt of Hartford spoke on "The Orient's Place in the Post War Society." Following this, three classes were held simultaneously each Sunday on the general theme, "The Church moves toward a Christian world order." The topics discussed by the classes for the three-month period were, "The social message of the prophets for today," "The church's responsibility and post-war planning," and "The

ten commandments and a Christian world order."

The young adults made a consecutive study of the Six Pillars of Peace on Sunday evenings. Special leaders, including some nationals, spoke to classes and general assemblies and at some evening programs.

One group of the Women's Society of Christian Service has agreed to study and report on legislative proposals of particular import to Christian action. They have undertaken as individuals the study of such periodicals as *Information Service*, *Social Questions' Bulletin*, *CPS Reporter*, and *People's Lobby*. At each monthly meeting there are brief reports on issues raised by these publications, the findings then being edited and published in the monthly church paper.

First Methodist Church, Evanston, Illinois (Ernest F. Tittle, Minister)

The World Peace Committee, of which Professor R. E. Wolseley is chairman, calls current legislation to the attention of the membership. This is done through a column in the weekly church newspaper. The policy is explained as follows:

"From time to time, The First Church Review will carry brief summaries of the principal pieces of legislation in the national Congress that relate to post-war settlement, rehabilitation and relief, reconstruction, and related problems.

"Such information will be offered as a follow-up of the Crusade for a New World Order, a nation-wide series of meetings held in January under the auspices of the Council of Bishops of the Methodist Church. Its presentation is in accord with the Primer of Action, published by the Crusade, which holds that 'The Christian forces must not wait until decisions are made and then protest if those decisions are not Christian. . . . The people will be asked to write personal letters to any and all persons who may have a hand in shaping the peace.'

"The First Church Review will confine itself to reporting bills before the Congress. It will *not* undertake to advise anyone as to what his attitude toward proposed legislation should be."

This statement is followed with the addresses of Representative and Senators, and then with several descriptions of bills before the United States Congress.

The Women's Society frequently brings attention to current legislation at its meetings, and both it and the Peace Committee are active in urging people to vote or express themselves regardless of viewpoint. The church has rules which prevent it from being used by any one political party or politician. Non-partisan meetings may be held, or those where all parties are represented.

Nostrand-DeKalb Methodist Church, Brooklyn (Jesse E. Thomas, Minister)

This church is located in what is known as "Little Harlem" in Brooklyn, but is a church for white people. The world situation, especially as indicated by racial issues, is therefore reflected in the community. During February 1944 a mid-winter Institute was held for four Sunday evenings on "A Christian Approach to Peace." The subjects covered were: "A federation of nations," "Shall we have a dominated world?" "Some political and economic aspects of the post-war world," and "The church and the new world order." In each of these forums the speaker was

followed by a panel discussion in which four to six laymen participated who had been required to do reading on the specific subject. The panel was followed by an open discussion from the floor which was controlled by the chairman. In these forums and panels were people of various races with different political and economic viewpoints. As a result there is a better understanding among the white members concerning the community in which the church is located, and a very friendly attitude on the part of the Negroes toward this church.

This series was later followed by two forums on Russia and one on China.

Churches of Oregon, Illinois

The Lutheran, Methodist and Presbyterian Churches of Oregon united for Lenten services held from March 5 to April 2, 1944. These were held on Sunday evenings, each week in a different church. The services began at 7:15 with a worship period. Following this a guest speaker discussed subjects such as "My individual responsibility in being a Christian," "How can a Christian practice brotherhood?" and "Can the church save civilization?" The congregation then divided into three discussion groups, for young people, young adults, and adults. These were led by lay men and women who carried on a further discussion of the topic of the evening. More than 2,000 people attended the six programs.

The Methodist Church of Oregon also sponsors Sunday Evening Club programs held throughout the fall and winter. These programs bring distinguished speakers on various topics of current interest. Last year these speakers included Hon. C. J. Hambro of Norway, Colonel M. Thomas Tchou of China, and Congressman Everett Dirksen.

Mayfair Methodist Church, Chicago (Armand Guerrero, Minister)

The pastor has led youth discussion groups on citizenship in summer and winter institutes for several years. He urges the members of his church to accept the two-party political system and to participate in either party. He believes that this will secure a higher type of candidate and inject religious idealism into party aims.

First Methodist Church, Harvey, Illinois (A. C. Nesmith, Minister)

This church began last fall with a series of Sunday evening programs in which the people were invited to discuss current problems and then write to their congressmen about them. The topics included: "The drafting of women," "The declaration of a peace policy which might make possible an immediate and lasting peace," "Opposition to removing the restriction upon the manufacture and sale of alcoholic beverages."

The "Six Pillars of Peace" was used in a series of Sunday evening discussion groups, covering a chapter each evening. The booklet was also used in the adult Bible class and in the young people's group in Sunday school, and was distributed generally to the congregation.

At the Union Day of Prayer service a panel of three speakers addressed the congregation. The speakers were a Negro, a Jewish Rabbi, and a Japanese American. After the statements of the speakers there was opportunity for questions and discussion. Many people, not accustomed to hearing from other social groups, were favorably impressed by this program.

The boys built a church



By Bertha L.
Houghton*

THE MINIATURE CHURCH pictured here was built by a group of ten eighth grade boys. The teacher had more enthusiasm than skill in construction, but the boys had done shop work in public school and this experience, combined with Yankee ingenuity, resulted in a workman-like job.

The church was constructed in connection with the study of the text, "The City I Would Build," especially the chapter, "Does the Church Help Your City?" The discussion brought to the group the whole idea of the church—its growth, their responsibility in keeping it as an institution, and the concept of the "world church." They decided that the church building was a help to them because it is a place set apart, whose architecture and fittings lead to reverence and help worship.

The boys caught the teacher's enthusiasm for building a small church of their own, and immediately suggested a steeple, clock, organ and electric lights. Wood was used for the framework and studio boards for the walls, floor and roof. The pillars were of corrugated cardboard. The roof and steeple were left unattached to facilitate storage. The painting was done by four boys: the exterior white, interior cream, roofs and shutters green. The furniture was made of cardboard and construction paper; the carpet cut from a blue blotter and the window frames designed from green blotters and lined with figured tissue paper. A light was hung from the center of the ceiling.

The work was done after the lesson period on Sunday, as home assignments, and in special sessions at the teacher's home. The church was named by ballot. Five names were submitted by the boys and "The Church of Christians" was chosen. This was felt to be best suited to their idea of a church open to everyone, rich or poor, of any race or nationality.

A worship service was planned for the church. Three short sermons were prepared on the basis of material from the notebook kept in class and from general discussion, and written up at home by the appointed "preachers." The topics of the sermons were: "What the Church Expects of Us," "True Worship," and "Some Values of

the Church." This service was given at the morning church service on a Sunday in June.

The boys enjoyed working on the church and developed habits of cooperation. They presented it to the church on Children's Day as their gift. It is used as the center of the worship service and in classes when the theme is on the church.

A teen-age drama guild

By Margaret Ramage*

THE HOUSE LIGHTS are dimmed, stage lights flare up and the play begins. . . .

The scene is the First Christian Church, Denton, Texas, where the Drama Guild is presenting its latest production. The Drama Guild, composed of youth from the junior and senior high schools, meets at the church at five each Sunday for rehearsal, fellowship and a picnic supper. Directing the project are Mrs. W. K. Baldridge, teacher in the senior high department of the Sunday school, and the minister, Rev. G. L. Messenger, Jr.

In the eight months of its existence, the Guild has given five presentations at the church and repeated one of them twice for local groups. Now working on a dramatization to be given in the near future, the group is looking forward to the use of the recently completed stage, where numerous sets can be handled and effects given that previously were impossible.

Brainchild of the pastor, the Drama Guild came into being through the need for an outlet of activity for the energetic ages of the junior and senior high. With two state colleges located in Denton, it is natural that most church programs interest the college groups more than the teen-agers.

The immediate need in the late fall of 1943 was for a Christmas presentation at the church, "The Other Wiseman," in shadow pantomime, was given at the church on Sunday night, December 26. The idea was originated by the minister and worked out with Mrs. Baldridge and the players.

This initial activity of the Guild was followed by a consecration pageant-drama, "Thy Kingdom Come," featuring a verse-speaking choir and given at the beginning of Youth Week. The third, a radio drama, was given in February at the Fellowship Dinner. The theme, "The Week of Compassion," was used, since this was the period when wartime service funds were being raised.

During March, designated by the local church as "Stewardship Month," a series of Sunday night forums conducted at the evening service by laymen, culminated in the Drama Guild presentation, "Society vs. the Church," a courtroom scene. Later this play was repeated for the Junior High School P.-T. A. and for the First Baptist Church.

On Easter Sunday night the Guild gave the fifth of its

* Centre Congregational Church, Brattleboro, Vermont.

* Denton, Texas.

plays, "Three Who Found Easter," and now the members are working on their latest production, "The House Built on the Sand."

The recently completed stage, in the annex to the sanctuary, is 20 feet long and eight feet, nine inches deep. The curtains, purchased under the sponsorship of the Business and Professional Women's Missionary Guild, drape the three sides of the set, as well as extend from wall to wall across the front. This makes available exits and dressing rooms on either side of the stage, with the adjoining church kitchen serving as a makeup room. The church board, when presented with the prospect of the stage, realized its worth and readily granted the necessary funds out of the church treasury.

The Drama Guild has added much to the life of the entire church, as well as expanded the social and religious program of the participating teen-agers. Besides the young people who attend the Sunday school regularly, a number of youth from other churches have been attracted to the Guild, to their parents' delight, rather than disapproval. And, inevitably, when Mr. Messenger, who is president of the Denton Ministers' Association, is asked to make an address, he is asked to tell about the Drama Guild, in addition to his chosen subject for the hour.

It is the hope of the sponsors that the Guild may increase its activities to the point where the presentations may be taken to nearby churches and army camps, that the inspiration from this creative activity may be shared with others.

Book service for aged and shut-ins

By Ruth Mohr*

ONE OF THE MOST HELPFUL service activities for youth groups and Sunday school classes in our church at Perry, Oklahoma was that of checking out and delivering library books to the shut-ins and elderly people of the congregation and others as well. It is good for young people to think of others in an unselfish way. The provision of books gives the elderly people much of happiness, especially if they are unable to get out to the library themselves. A bond of friendship also develops between the old and the young which creates a better understanding on the part of both.

The selection of books is good training for the young people, too. The pastor, the group sponsor, the Sunday school teacher, even the public school teacher along with the librarian, will be glad to give suggestions. One young person, John, was heard to say, "I can always be sure to please Grampa White if I take him a Zane Grey western or one of James Oliver Curwood's northern stories."

Jane continued: "Aunt Jones would rather have one of Bess Streeter Aldrich's books of early days."

"Old Professor Carter," adds Paul, "always likes books

of world affairs like Willkie's *One World*. He always wants me to read the same books, so we can discuss them together."

The pastor's advice on selecting a book is, "When in doubt, take a biography."

Religious books from the pastor or church library or mission study books can be taken by the young people, too.

This service is not confined to young people only. For everyone, from the beginners who share their own little books with others, through all the different age groups, to the Home Department, which probably uses this service more than any other group, we find this service suitable.

Parents help the nursery class

By Mrs. Carl A. Burkhardt*

AS SUPERINTENDENT of nursery work in the church and church school I have had the benefit, for the last two years, of the advice and sponsorship of the progressive young married people's class. They have voluntarily become my supervisors and assistants until I have now the best room in the educational plant for my work.

A committee on furnishings recommended to the Sunday school, from time to time, new equipment, such as cupboards and chairs, and new toys as old ones wear out. They also check up on literature and supplies, help keep the wall charts of members up to date and sometimes help on handwork if one of my assistants is missing. They help keep the sheets for the four nursery beds fresh and changed, and check on the drapes of the five windows to see that they are neat and closed or open as the need may be.

A special group of mothers informs me of expectant mothers to whom I send one of several suitable prayers. I have poems which I copy and mail when the baby arrives, usually with some inexpensive gift. These mothers also report new children who have moved into the neighborhood. When they call for their class they very kindly recommend this department, telling how their own children have gained poise, learned to work without their mother's help, and have learned the beginnings of right attitudes toward religion and toward other children. Sometimes mothers have brought their children, expecting no results, and have become very enthusiastic about their children's resulting behavior. They have also become aware, many for the first time, of the charm of stories and of good picture books.

The mothers take turns keeping the nursery through the church service.

The help these young mothers have given has turned the nursery department into a place of deep interest to the whole church and has helped to develop one of the best nursery departments I have known.

* Wife of Minister of the Antioch Community Church, North Kansas City, Missouri.

* Chicago, Illinois.

Our social responsibility

A special program for International Temperance Sunday, October 29

By Percy E. Kohl*

FOREWORD:

This service has been prepared for use in a departmental assembly, the assembly of a church school; or as a special worship service for the morning or evening worship hour. The liquor forces are well organized and powerfully entrenched. It is an unchristian business. We, of the church, have a bounden duty to speak out in opposition to it. It is hoped that this service will prove suggestive for an adequate recognition of International Temperance Sunday.

PRELUDE: "Rise Up, O Men of God!"

Have the organist improvise on the melody of this hymn for a few moments, then have the choir and organ, both fortissimo, do the first verse only. Omit the "Amen."

CALL TO WORSHIP:

Yesterday is but a dream,
Tomorrow is only a vision,
But today well-lived makes
Every yesterday a dream of happiness
And every tomorrow a vision of hope.
Look well, therefore, to this day.¹

HYMN: "We Praise Thee, O God, Our Redeemer."

OPENING SENTENCE:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." Galatians 6:7, 8.

INVOCATION:

God our Father, who art ever at work in thy world fashioning forms of wonder and beauty; who bringest light out of darkness, joy out of sorrow, righteousness out of evil; grant that we thy servants may keep ever in our minds and hearts the way of life which Jesus demonstrated. Incline our hearts unto thee, O God, as we remember how Jesus showed his disciples how to overcome the world. Grant that we, having put our hands to the plow of a Christian social community, may never turn back, nor look back, but reviving our spirits through contact with thy Divine Spirit may go from strength to strength and from joy to joy. Through Jesus' name we pray. Amen.

CHOIR: *Dresden Amen.*

READING BY A YOUNG PERSON:

"We, as Christian youth endeavoring to build a new world order in which the Abundant Life for all is the goal,

believe that the beverage use of alcohol makes no contribution to the achievement of this aim. On the contrary, it hinders the realization of this end. Therefore, we stand for total abstinence from the use of alcoholic beverages.

"We further believe in an adequate program of social control that will lead ultimately to a society freed from the ill effects of the personal use of, and traffic in, alcoholic beverages.

"Temperance is defined as moderation in the use of all natural appetites and desires, specifically total abstinence in regard to intoxicating liquors.

"You may feel a lack of interest because you think that you are not directly affected, in that none of your family drink, and you do not. You have, however a responsibility as a Christian and as a citizen to know the facts, to call them to the attention of others and to organize for such action as will help toward a lasting solution of this problem."²

SING: (To tune *Old Hundredth*)

Praise God for youth with Christ-like aim;
God grant that we may have the same;
Take all we have as Christians blessed;
And use us, God, as you see best.

VOICE CHOIR:

(AV—all voices, HSV—high solo voice; LSV—low solo voice; LV—low voice; HV—high voices.)

AV Woe unto him that giveth his neighbor drink,
and maketh him drunken.

Wine is a mocker, strong drink a brawler;
And whosoever erreth thereby is not wise.

LSV Who hath woe? who hath sorrow? who hath contentions?
Who hath complaining? who hath wounds without cause?
Who hath redness of eyes?

HV They that tarry long at the wine;
They that go to seek out mixed wine.

LV Look not thou upon the wine when it is red,
When it sparkleth in the cup,
When it goeth down smoothly

AV At the last it biteth like a serpent,
And stingeth like an adder.

HSV Know ye not that ye are a temple of God, and that
the Spirit of God dwelleth in you? If any man destroyeth
the temple of God, him shall God destroy; for the temple
of God is holy, and such are ye.

But I say, walk by the Spirit, and ye shall not fulfill the
lust of the flesh.

AV Now the works of the flesh are manifest, which are these:
fornication, uncleanness, lasciviousness, idolatry, sorcery,
enmities, strife, jealousies, wraths, factions, divisions,
parties, envying, drunkenness, revilings, and such like;
of which I forewarn you, even as I did forewarn you, that
they who practice such things shall not inherit the kingdom
of God. But the fruit of the Spirit is love, joy, peace,
longsuffering, kindness, goodness, faithfulness, meekness,
self-control; against such there is no law. And they that
are of Christ Jesus have crucified the flesh with the
passions and the lusts thereof. If we live by the Spirit,
by the Spirit let us also walk.³

PRAYER:

"O Lord, we praise thy holy name, for thou hast made bare
thine arm in the sight of all nations and done wonders. But still
we cry to thee in the weary struggle of our people against the
power of drink. Remember, Lord, the strong men who were led
astray and blighted in the flower of their youth. Remember the
aged who have brought their gray hairs to a dishonored grave.
Remember the homes that have been made desolate of joy, the

² Youth Action on the Liquor Problem, p. 6, International Council of Religious Education.

³ (Habakkuk 2:15; Proverbs 20:1; 23:29-32; I Corinthians 3: 16-17; Galatians 5:16, 19-25.)

* Secretary-Director, Alabama Area, Disciples of Christ, Birmingham, Alabama.

¹ "Salutation to the Dawn," from the Sanskrit.

wifely love that has been outraged in its sanctuary, the little children who have learned to despise where once they loved. Remember, O thou great avenger of sin, and make this nation to remember.

"May those who now entrap the feet of the weak and make their living by the degradation of men, thrust away their shameful gains and stand clear. But if their conscience is silenced by profit, do thou grant thy people the indomitable strength of faith to make an end of it. May all the great churches of our land shake off those who seek the shelter of religion for that which damns, and stand with level front against their common foe. May all who still soothe their souls with half-truths, saying, 'Peace, peace,' where there can be no peace, learn to see through thy stern eyes and come to the help of Jehovah against the mighty. Help us to cast down the men in high places who use the people's power to beat back the people's hands from the wrong they fain would crush.

"O God, bring nigh the day when all our men shall face their daily task with minds undrugged and with tempered passions; when the unseemly mirth of drink shall seem a shame to all who hear and see; when the trade that debauches men shall be loathed like the trade that debauches women; and when all this black remnant of savagery shall haunt the memory of a new

generation but as an evil dream of the night. For this accept our vows, O Lord, and grant thine aid."⁴

ADDRESS: Our Social Responsibility.

OFFERTORY SOLO: "Temper My Spirit, O Lord."⁵

CHORAL PRESENTATIONS: Ludwig van Beethoven's setting of "All Things Come of Thee."⁶

READING:

God be in my head, and in my understanding;
God be in mine eyes, and in my looking;
God be in my mouth, and in my speaking;
God be in my heart, and in my thinking;
God be at mine end, and at my departing.

—Sarum Primer

HYMN: "O Jesus, I Have Promised."

BENEDICTION

⁴ From "Prayers of the Social Awakening," by Walter Rauschenbusch. Used by permission of the Pilgrim Press.

⁵ Found in many hymn books.

⁶ Found in the section on Responses in most hymnals.

The teachers' opportunity

Missions to Christian teachers to be held



WHY do you teach Sunday school? This searching question is one that teachers are sometimes unable to answer to their own satisfaction. They are not always sure that "teaching the lesson" each Sunday is going to make any real difference in the lives of their pupils. They need to be informed and inspired as to the evangelistic opportunity which is theirs in each contact with less mature citizens of God's kingdom.

The three-day Missions to Christian Teachers, which are getting under way throughout the country this month, will challenge church school teachers with their unique evangelistic task. National teams of six or seven men and women, including specialists in children's work, youth work, adult work, and leadership education, as well as prominent pastors, evangelists and seminary teachers, will tour the country. At each place where a mission is held, local church teachers, officers and pastors of the area will meet in late afternoon and evening sessions to talk over how to reach those in the community who have no religious affiliations, and how to win to Christ those who are already in their classes and societies. There will be age group discussions with the team specialists, followed by a mass meeting.

During the daytime sessions of the Mission the team will participate in state conferences on evangelism through the church school. In these conferences professional religious leaders will plan how to take the messages of the Mission to teachers throughout the state. The Indiana Council of Churches is planning ninety county missions in addition to the two state meetings. Eighteen teams of five persons will each spend the week of November 12-19

visiting one county a day throughout the week. Similar, though probably not so ambitious, programs will be carried on in other counties.

The editorial on page 40 seeks to give these Missions their setting in the long term work of the churches.

Dates and places in which the Missions to Christian Teachers are being held are given below. Inquiry for more detailed information should be made of the secretary of the state council of churches, the denominational office in the state, or the denominational headquarters.

Missions to Christian Teachers

Date	City	State
October 11-13	Columbus	Ohio
October 15-17	Concord	New Hampshire
October 15-17	Kansas City	Missouri
October 18-20	Providence	Rhode Island
October 18-20	Charleston	West Virginia
October 22-24	Burlington	Vermont
October 22-24	Washington	D. C.
October 22-23	Duluth, St. Paul and Minneapolis	Minnesota
October 24-27	Mankato	Minnesota
October 29-31	Little Rock	Arkansas
October 29-31	Denver	Colorado
October 29-31	Indianapolis	Indiana
November 1-3	East Orange	New Jersey
November 1-3	Lincoln	Nebraska
November 8-10	St. Louis	Missouri
November 8-10	Huron	South Dakota
November 8-10	Spokane	Washington
November 8-10	Des Moines	Iowa
November 12-14	Fargo	North Dakota
November 12-14	Rochester	New York
November 12-14	Decatur	Illinois
November 12-14	Baltimore	Maryland-Delaware
November 12-14	Seattle	Washington
November 15-17	Topeka	Kansas
November 15-17	Albany	New York
November 15-17	Portland	Oregon
November 19-21	Harrisburg	Pennsylvania
November 19-21	Oklahoma City	Oklahoma
November 26-28	Dallas	Texas
November 26-28	Long Beach	S. California
November 29-December 1	Houston	Texas
November 29-December 1	Los Angeles	S. California

He, who walks in love

A play for the Christmas season

By Elizabeth Bergvall Hellier*

Characters

NYONE, the slave girl, about sixteen.
TAMARA, daughter to Inn-Keeper, a little older than Nyone
ARIUS, young boy of sixteen
INN-KEEPER
ABNER, Inn-Keeper's cousin and scrivener
MERCHANT
SERVANT
TRAVELERS, man, wife and two children
JOSEPH
MARY, his wife
SHEPHERDS
WISE MEN
CHOIR and SOLOIST

Scenes

Scene One: Highway in front of Inn in Bethlehem. Evening. Time of the census.
Scene Two: Tamara's bedroom. Same evening.

Scene Three: Court-yard and stable. Sometime later.

Time in Performance: Approximately forty minutes.

Stage Directions

For Groups Using Stage-Settings

First scene takes place on highway outside of Inn. This runs across entire stage. We see a portion of left wing of Inn and wall hiding court-yard. These are built flush with the highway. There is a window on wall of Inn and on extreme right is the front entrance. In center of courtyard wall is an opening through which can be seen a stone well. This should be about 2½' across and 3' high and can readily be made from heavy gray brown paper, the stones marked off with brown or black paint. A tree, a palm or an olive tree, can be seen close to Inn. The flats used for both Inn and court-yard walls should be a gray brown and stones outlined as on well. A similar flat is used for back drop of court-yard. Large jars stand at front entrance.

In second scene, flat simulating front wall of Inn has been removed to reveal Tamara's bedroom. This has a window facing court and a door on rear right wall leading to interior of Inn. Draperies are hung at both door and window. (Side walls of Tamara's room and of stable in third scene should be quite shallow so as not to obscure view from audience.) Walls in Tamara's room are hung with oriental rugs and drapes, and a couch, rich with silken coverlets, is placed in center of back wall. To left of same stands a lovely screen and

to right, a table and bench. Strewn about the room are Tamara's gifts.

In third scene we are in court-yard. The flat has been pushed back to hide Tamara's room and this is now the side wall of Inn. The same entrance to extreme right can be used, omitting jars. The tree is quite close to entrance and in center front, the well. Court-yard walls have been swung back to form side walls of stable and back drop of court-yard pushed forward for back wall. Light is directed on Nativity scene during this entire act.

Christmas music should be played during shifting of scenes, which, with careful planning, should take only a few moments.

For Groups Using Chancel

This play may also be given in the church chancel or an uncurtained stage by using a few screens or curtains for background and a few suggestive properties. Spot lights may pick up the different scenes, and properties moved during black-outs. Christmas music should be played during the shifting of scenes.

Costumes

Costumes are of Oriental style. MARY wears a blue garment with matching head-drape. NYONE is dressed simply, while TAMARA should wear an elegant Persian dress with jewels. WISE MEN are dressed in robes of white over a tunic of silk. The merchant's robe personifies wealth.

Scene One

(ABNER stands leaning indolently against court-yard wall. Four weary travelers appear on highway stage left. ABNER straightens when he sees them.)

ABNER: (Shouting as they approach) No need to stop. The Inn is full!

MAN: (Hopefully) There is perhaps—another Inn?

ABNER: (Laughing loudly) Perhaps. At any rate, be on your way.

(Travelers walk wearily on. INN-KEEPER enters highway on stage right, passes strangers without speaking and hurries up to ABNER.)

INN-KEEPER: (Nervously) I must say it was most inconsiderate of my brother to choose this season of the year to pass on to his reward, even as the people are thronging into Bethlehem for the census. I could scarce tear myself away from his widow and children, who were wailing and bemoaning his death.

ABNER: (Softly) It would seem this day is one of great misfortune to thee, my dear cousin. Since noon enough travellers have sought shelter in the Inn to have filled it

thrice, many offering a great price for a room. (ABNER stops to listen as he hears someone calling from inside the Inn. TAMARA is calling, "Nyone! Nyone!") ABNER smiles and murmurs) Thy daughter, Tamara, has been more than usually upset this evening. It would seem that Nyone, her slave girl, has been missing these two hours past.

INN-KEEPER: Nyone has always known too much freedom. (Turns into gate to court yard, speaking as he leaves) But annoy me not with Tamara's petty troubles—,

(Enter NYONE stage left, followed by JOSEPH and MARY. ABNER sees them and calls to INN-KEEPER)

ABNER: Here comes Nyone now. It would seem she is bringing guests.

(NYONE is speaking as she enters. She moves very slowly as she turns and speaks to JOSEPH and MARY.)

NYONE: There is little lodging left in the village. All day a steady stream of men, women and children has poured in. The Inn, I fear, is full. (Turns shyly to MARY) My bed is only a mat on the floor—but if the Inn-Keeper is willing—, (She turns toward Inn and is suddenly confronted by INN-KEEPER, who has turned back and is standing by gate.)

INN-KEEPER: (Sharply) Pray, where hast thou been, thou ill-mannered slave! For the hour past thy mistress has been in a black rage because of thy absence!

NYONE: (Fearfully) I have brought strangers, my Lord, who seek lodging for the night. Joseph of Nazareth and his wife, Mary. They have come far—,

INN-KEEPER: (interrupts her loudly) Thou knowest that even at midday the Inn was full to overflowing!

JOSEPH: (Stepping forward) For myself, sir, it matters little. I could find rest in the shadow of a boulder, but my wife is ill. I could pay well, sir, with silver.

INN-KEEPER: Silver, bah! I tell you there is no room left in the Inn!

NYONE: (Courageously) My mat is hard and has but one blanket, but it would give her shelter, my lord—,

INN-KEEPER: (Wrathfully) And would I put a perfect stranger in my daughter's chamber! Cease thy foolish prattling and be gone to thy mistress!

(NYONE turns to obey. When she turns to pass MARY, MARY puts her hand on NYONE's arm.)

MARY: We are indeed grateful for thy kindness.

(Something in MARY's face gives NYONE new courage and she turns quickly back to INN-KEEPER.)

NYONE: The stable then perhaps, my lord. It is warm and there is straw for a bed—,

JOSEPH: (Eagerly) I would be glad to pay for any shelter, sir. My wife cannot travel farther tonight.

INN-KEEPER: (Stretches out hand greedily) Thou spokest of silver. How many pieces hast thou?

JOSEPH: Eight, sir. (Counts out money in INN-KEEPER's hand.)

INN-KEEPER: (Loudly) Thou, Nyone! Show them the way to the stable, then return to thy mistress at once!

NYONE: (Trying to conceal her joy) Yes, my lord. (Puts her arm about MARY) Come.

* Eagle Rock, California.

It is but a few steps hence. (*Takes them through gate into courtyard to stable which is not visible.*)

INN-KEEPER: (*Jingling coins in ABNER's face.*) Eight pieces of silver, my dear cousin, for a bed in the stable! That slave girl, Nyone, is no fool. (*Laughs loudly*) Tamara will relish this. (*Turns again through gate into courtyard. Calls over his shoulder*) Remind me, cousin Abner, to tell her about it.

(ABNER resumes his indolent position by the gate. Enter MERCHANT with SERVANT from stage left. ABNER is startled by the splendor of the MERCHANT.)

MERCHANT: (*Arrogantly*) I would have lodgings for the night. The best the Inn has to offer.

ABNER: (*Bowing deferentially*) The Inn, my lord, is full.

MERCHANT: (*Contemptuously*) Stupid fool! Fetch thy master! For two intolerable days have I traveled in the wake of the creeping, foul smelling caravans glutting the highway to Bethlehem. I am filthy with dust and weary and am prepared to pay well for my lodging. (*Steps up to ABNER and speaks in sudden confidence.*) Yea, even in gold!

ABNER: My cousin, the Inn-Keeper would say even as I have said, my lord. The Inn is full. It is regretful. There is not so much as a pallet left.

MERCHANT: (*Turns angrily on servant.*) Thou lazy lout! Standing at ease whilst I perish with weariness. Be on thy way. Comb the village. I must sleep!

(SERVANT runs cowering off stage and MERCHANT follows him without another glance at ABNER. INN-KEEPER appears in doorway of Inn.)

INN-KEEPER: (*Angrily*) Abner! I would have thee keep thy voice down, we have guests who wish to sleep. (*Suddenly sees departing MERCHANT*) A merchant, Abner?

ABNER: Aye, my beloved cousin. A merchant of great wealth! It was with deep sadness I turned him away. He offered gold for a bed.

INN-KEEPER: Gold! And thou, thou feeble-minded worm, turned him away! (*Walks back and forth, tearing his hair. Stops suddenly and whirls on ABNER.*) But of course! Stupid of me not to have thought of it sooner. I mean thy bed, my dear cousin.

ABNER: My bed! But where then, would—

INN-KEEPER: (*Interrupts him*) There is still room on the floor in the servant's quarters. Go now and quickly bring the merchant hither!

(*He gives ABNER a quick push and ABNER runs down the street after MERCHANT. INN-KEEPER walks nervously back and forth, stopping occasionally to see if they are returning. When they do, he goes out to meet them.*)

INN-KEEPER: (*Humbly*) I regret most deeply my cousin's error in stating the Inn is full, and with my most humble apologies I should like to offer to my lord, our remaining bed, such as it is.

MERCHANT: (*Wearily*) It matters little what kind, so long as it is a bed. I would retire at once.

INN-KEEPER: (*Blocking entrance to courtyard.*) My cousin mentioned, ah, gold—

MERCHANT: (*Throws him bag, sighing*) Tonight I am too weary to haggle. Show me my bed.

INN-KEEPER: (*Turns to ABNER, smiling virtuously*) Abner! See to it that the bed has clean linen and the pitcher is filled with fresh water.

(*He bows ceremoniously to MERCHANT who follows ABNER through gate. INN-KEEPER remains in front of Inn, gloatingly counting the gold as scene ends.*)

Curtain or Black-out

Scene Two

(*TAMARA is pacing floor angrily, occasionally picking up a gift and admiring it. Turns on NYONE, who enters from Inn.*)

TAMARA: Where hast thou been, thou disobedient wretch?

NYONE: I was for a short while on the highway, mistress Tamara.

TAMARA: (*Scornfully*) Looking for thy friend, Arius, the shepherd's son, no doubt!

NYONE: Yes, my mistress.

TAMARA: Thou art indeed stupid! For three seasons now thou hast expected Arius to bring thee news of thy people. (*Smiles knowingly*) I have not told thee before—but long ago I learned from my father that the caravan Arius rides with did not go by way of Egypt this year either. Instead—it headed north—to Damascus!

NYONE: (*Boldly*) That is not true. Arius told me his third trip would be by way of Egypt.

TAMARA: (*Shrugging her shoulders*) As thou wilt, stupid. But were he to find thy people they would no doubt be too poor to pay for thy ransom, now that thy father is dead. (*Dismissing the subject, she cries gaily*) Come, Nyone! I would have thee look upon the gifts my father's friends have this day brought me. Look! Sandals from China to match perfectly my lovely robe which last season came thence. And hast thou ever seen a more exquisite bracelet? It came all the way from Memphis! And this shawl! Feel the silk and see how beautifully the colors blend. (*Preens in her shawl*) Thinkest thou not I'm the luckiest girl in all the world, Nyone?

NYONE: Thou art indeed.

TAMARA: (*Teasingly*) Tell me, Nyone, if thou wert given thy choice of all these gifts, which one wouldst thou choose?

NYONE: There is but one gift I desire, my mistress. But it is not among these.

TAMARA: Well! Thou art hard to please. Pray tell what is this thing that thou desirest!

NYONE: (*Turns away wearily*) There is but one thing in life I desire. Thou knowest full well it is my freedom so that I might return to my people.

TAMARA: (*Throws back head and laughs, then stops and stamps her foot*) Thou art indeed ungrateful! If thou wert seized for thy father's debts and sold into slavery the rest of thy people are no doubt scattered the four winds also. (*Goes up to Nyone from back and speaks over her shoulder*) And do not forget, Nyone, it would take gold—a great deal of gold, to ransom thee. Now prepare my bed! (*Sits on bench and primps while Nyone prepares her bed.*) Was not that my father shouting so angrily a moment before thou camest in?

NYONE: Yes, my mistress. While on the

highway I met strangers from Nazareth who were seeking lodging for the night and I brought them—

TAMARA: (*Interrupts, laughing in amusement*) Thou art really amusing, Nyone. Where didst thou suggest that my father put these strangers?

NYONE: In the stable, Mistress Tamara. The woman was ill—

TAMARA: (*Clapping her hands*) In the stable! Clever, clever Nyone! Why had not my father thought of that himself! But go on, Nyone. What fee did my father ask?

NYONE: Eight pieces of silver.

TAMARA: (*Still enjoying herself*) Eight pieces of silver for a bed of straw without so much as a blanket! I must see to it that my father grants thee an extra privilege tomorrow, Nyone. Now, I wish to sleep. (*Prepares to retire. NYONE places screen in front of couch. Lights are turned off in her room but it is still unusually bright.*) That light, Nyone! It is too strong. Do thou something about it.

NYONE: Yes, my mistress. (*Blows out small oil lamp. Lights are dimmed at this time and kept dim until star is turned on.*)

(*NYONE pulls draperies at window. Prepares her own mat directly in front of screen. Suddenly something occurs to her. She picks up her blanket, feels of its warmth and folds it together again. Looks quickly at screen, then quietly slips out through door on right. Stands for an instant in front doorway of Inn looking up and down highway, then runs down highway to gate and disappears in courtyard.*)

(*ARIUS enters from stage left. Calls "Nyone," softly as he walks to far right of highway. NYONE returns from stable and ARIUS hears her. Calls again in an excited whisper and rushes up to her.*)

ARIUS: Nyone! It is I, Arius.

NYONE: Arius! Thou didst come!

ARIUS: The wheat from Egypt is heavy and the caravan slow moving. Tomorrow at an early hour we leave for Jerusalem and I feared I might not find thee.

NYONE: (*Searching his face*) Thou hast news, Arius. Thine eyes tell me so. Keep me not waiting!

ARIUS: (*Delightedly*) I found them, Nyone! Thy mother and brother and little sister. They are living with thine Uncle in the same village. They would scarce let me go when they learned I knew of thy whereabouts.

NYONE: Tell me, Arius, how—didst thou find them?

ARIUS: (*Hesitantly*) They were all well, Nyone, but poor.

NYONE: (*Bravely*) If they are well—that is enough. Tell me about my mother.

ARIUS: She wept bitterly, Nyone, when I told her the Inn-keeper demanded gold for thy ransom. She had kept hidden a pearl for the day when she should find thee and this she insisted I bring thee. Here, Nyone, take it.

NYONE: (*Stares at pearl in her hand*) A pearl! She sent that to me? See how it shines, Arius, like her love which nothing can ever dim. Ah, Arius, though her sacrifice is not enough to buy my freedom, I will keep and treasure it—always. (*Suddenly thrusts it back upon ARIUS*) Nay, Arius, there would be no purpose to that. Take it! Sell it for what it may bring and

use it to ease the wants of those at home.

ARIUS: But that she would not want, Nyone.

(A great star is rigged to shine directly down on court-yard and at this time it is turned on.)

NYONE: Hush, Arius! *(Tries to look at star. It blinds her)* That light, ARIUS; it seems to come from that star.

(Light increases in intensity as stage flood-lights are turned on. NYONE and ARIUS fall to their knees, covering their faces.)

(From the balcony or rear of church the Choir bursts into "Joy to the World." Sings two verses, gradually dying away at end of second verse.)

(From afar off comes a deep voice.)

VOICE: *(Slowly and with great dignity)* Fear not—for behold I bring you good tidings of great joy, Unto you is born this day—in the city of David—a Savior!

(The great light diminishes but the Star remains shining. ARIUS raises his head. He and NYONE rise.)

ARIUS: That light in the sky. It's a sign! "There shall come a star out of Jacob and a sceptre shall arise out of Israel!"

NYONE: Arius, please! Thou speakest so strangely.

ARIUS: *(In rising excitement)* Nyone! Recallest thou not the prophecy of which I've so often spoken? Of One to be born King of the Jews, a Savior of Israel? Return to thy chamber, Nyone, I must go in search of my father at once. This is the sign for which he has scanned the heavens all of his days!

(NYONE leaves reluctantly and returns to Inn. ARIUS is leaving down the highway, stage left, when something attracts his attention. Turns, staring into darkness. Five shepherds have come quietly down church aisle)

ARIUS: Shepherds! Strange they should be entering the village at so late an hour. *(Excitedly)* David and Amos from the hills of my home! And father! *(Rushes to meet them as they come up steps on stage right)* Father! I was about to go out in search of thee. Hast thou seen and heard the wondrous happenings of this night?

SHEPHERD: We have indeed, my son. And we have followed the star into Bethlehem to see if what the Angel said is true. "Ye shall find the babe," he said, "lying in a manger." Look, how strangely the star lights up yonder stable! Come, my son, let us follow the others and see. *(They follow the other shepherds through gate and disappear in court-yard.)*

Curtain or Black-out

Scene Three

(MARY is seated beside manger. NYONE stands behind her looking fondly at child in manger.)

MARY: Thy kindness to me, Nyone, during the week past is something I shall cherish all the days of my life.

NYONE: Speak not of it, Mary, for being with thee has given me a joy I have not known since I was taken captive.

MARY: Tell me about thyself, Nyone, and how thou camest to be sold into slavery.

NYONE: It is the old story, Mary. *(Sits down on floor beside MARY.)* My father was a merchant of great wealth in Egypt. Our home was in a sleepy little village

near Memphis. There were great orchards of pomegranates and figs and in the garden bloomed roses and jasmine and oleander.

MARY: I knew when first I met thee, Nyone, that thou had dwelt amidst beauty.

NYONE: One day my father became suddenly ill, and lived but a short while. After that—I do not remember clearly—all that happened. But one day I was seized by Roman soldiers and sold into slavery. It is now more than four years since. I feared my mother and brother and sister had met the same fate. Now, that I know they are safe I am content.

MARY: And these four years, thou hast been with the Inn-Keeper?

NYONE: Aye. He was in Memphis with his family that unhappy day. Tamara saw me and would have none other for slave. I was indeed most fortunate. But enough about me, Mary. Tell me now about thy people and the city from whence thou came.

MARY: The home from whence I came is very humble and can in no way compare with thine, Nyone. My husband, Joseph, is but a simple carpenter. But he has prepared for me and our little son, a fine home of great comfort in a village called Nazareth. Already I am impatient for the day when we might begin our return journey.

NYONE: I shall miss thee very much, Mary.

MARY: And thee, Nyone, I shall never forget.

NYONE: *(Musingly)* I keep thinking of Arius. Would that I might have seen him again to find out what he learned about the strange happenings on that night he brought me news. The light in the sky was of a brightness that was blinding, Mary, and there was a sound in the heavens—like wind rustling the leaves in a mighty forest. And then that strange and unforgettable chorus—

MARY: *(Gently)* What manner of chorus was it, Nyone?

NYONE: It was unlike anything I've ever heard, Mary—like angels singing. And then—that Voice! So deep and glad and wonderful! Never shall I forget it. "Fear not," it said, "for behold I bring you tidings of great joy. Unto you is born—this day in the city of David—a Savior!" It all seemed so real, Mary, yet now, I keep wondering. Dost thou believe it was a dream?

MARY: No, Nyone, of that I am certain. It was no dream.

NYONE: My father had a friend, a student of the stars, whom I keep remembering. "Always the Heavens foretell great happenings on the earth," he said. He spoke of a promised One, a Prince, who would bring an end to darkness and set all people free. Think of it, Mary, freedom for all the captives of the world!

MARY: That day will come, Nyone!

NYONE: *(Turns to MARY, smiling)* Hast thou noticed, Mary, the brightness of the Star has in no way diminished? It fills even this dark and gloomy cave with the brightness of the sun. *(Rises and places a blanket on cradle, smiling down on child)* Jesus! It is a beautiful sounding name, Mary: What meaning hast it?

MARY: *(Looks up into Nyone's face with glowing eyes)* Nyone—it means—Savior!

NYONE: *(Lifts up hand to shield face, backing away from manger.)* Savior! The singing! That Voice! The star! To have

been so blind!

(NYONE steps back into shadows of cave. MARY sits quietly, smiling down on child. ABNER enters from Inn carrying water jug. Goes to well and fills it. INN-KEEPER enters court-yard, visibly excited.)

INN-KEEPER: Abner! Hast thou heard the rumor that Kings from the Orient have entered the village?

ABNER: Aye. 'Tis said they are Wise Men, students of the stars, and that yonder star, which hath given Bethlehem no night since the beginning of the census, led them here. 'Tis also rumored that events of great portent took place the night the babe was born in thy stable.

INN-KEEPER: *(Fearfully)* Whom say they—that the child is?

ABNER: 'Tis said he is a Prince!

INN-KEEPER: A prince! Had I but known!

(Enter Wise Men into court yard. INN-KEEPER and ABNER crouch against Inn to far right as they pass.)

FIRST WISE MAN: We have reached our goal, my brethren!

SECOND WISE MAN: Aye! There is the sign! We are witnessing the prophecy of the mighty Balaam come true!

INN-KEEPER: *(Hoarsely)* 'Tis they!

(WISE MEN walk very slowly across stage, stopping to look at star if necessary on ABNER's speech.)

ABNER: *(Contemptuously)* On a certain night not long since, fate plucked thee out of the mob, my beloved cousin, thy name, I suspect, to become legend. Whether for good or evil was of thine own choosing. And gold blinded thee! Thou madest room in thy miserable Inn for a merchant, whose name is even now forgotten, and turned away a King. Thou fool! I pity thee!

(ABNER turns quickly and re-enters Inn. INN-KEEPER, covering his face in shame, slinks out of court-yard.)

THIRD WISE MAN: *(Looking about)* "Around Him shall shine a mighty brightness!" Born is the King of Israel! Come, let us go to meet Him!

(MARY looks up as they stand in entrance to stable.)

FIRST WISE MAN: *(Bowling humbly)* We are Seekers from the far East come to pay tribute to our King.

MARY: *(Smiling, speaks simply but with a great pride.)* Come and behold Him!

(WISE MEN move to manger to gaze on child. One by one they drop upon their knees and silently place gifts at MARY's feet, remaining for an instant with heads bowed. JOSEPH enters from court-yard. MARY explains presence of WISE MEN.) They are Magis, Joseph, from the far East. *(Turns to WISE MEN)* My lords, ye have traveled many long and wearisome days to pay homage to my son. As his Mother—I am greatly honored.

(WISE MEN rise.)

FIRST WISE MAN: The honor is ours and we rejoice exceedingly over the child's birth, as doth all Jerusalem, even his highness, Herod the King.

JOSEPH: *(Startled)* Herod! How doth he come to know of the child's birth?

SECOND WISE MAN: While in Jerusalem, we inquired about him who was to be born King of the Jews, and Herod, having learned

(Continued on page 32)

Primary Department

By Florence M. Taylor*

THEME FOR NOVEMBER: *Thankful—and So?*

For the Leader

These November services are planned with the purpose of helping children realize that every feeling of thankfulness ought to result in action. There is no virtue in being grateful, in itself.

Most Thanksgiving celebrations look to the past. The Hebrew Feast of Booths was established to commemorate God's care in the wilderness. The Pilgrims' Thanksgiving looked backward to dangers passed and difficulties overcome. Armistice Day was named in thankfulness for the end of a war rather than for the beginning of a peace. The President's proclamation of our own Thanksgiving Day stresses the blessings received during the past year. All these celebrations of gratitude look backward into the past. The act of giving thanks is usually thought of as a fitting completion to an experience or series of experiences.

In reality true thankfulness looks forward. It is a beginning rather than an end. It is an impulse to immediate action or else it is a feeble imitation of the genuine emotion. Every good thing in our lives brings with it a resultant responsibility and true gratitude finds an eager happiness in fulfilling that responsibility. It is the plus that irradiates the everyday drudgery of life and lifts it from the level of dreary monotony to an experience of joyous, creative living.

Activities Which May Arouse or Give Expression to Thankfulness

Discussing reasons for gratitude.

Learning and using in worship expressions of gratitude from the Bible.

Learning and using in worship hymns of thankfulness.

Giving a special offering for a local need or for war sufferers through the Red Cross, China Relief, or the American Friends Service Committee. (Write to this committee 20 South 12th St., Philadelphia 7, Pa. for the *Newsletter for Boys and Girls* which explains their "Togs in a Towel" project and other suggestions).

Making an illustrated chart with paired drawings: "We are thankful for—" on one side, and "And so—" on the other.

Developing and learning a "Family Grace" to be used at home, with arrangement of Bible verses of thankfulness for each member of the family, and a concluding verse to be said in unison. Making Thanksgiving leaflets or place cards with the grace inside.

Developing a litany based on the chart "We are thankful for—" "Help us to—"

* Associate in the Division of Christian Education of the Protestant Council of the City of New York.

November 5

THEME: *We are thankful for our homes, and so?*

PREPARATION:

Teach the hymn "Enter into His Gates."¹ Develop a melody for the words, "We thank thee, O God; we thank thee, O God."

Discuss the Offering Dedication as planned in the service below or develop a similar one with the group. Assign children to read or give in their own words the comments and verses. Teach "All Things Come of Thee."²

PRELUDE: "Now Thank We All Our God"²

(This hymn will be taught at a later time).

CALL TO WORSHIP:

Hymn: "Enter into His Gates"

Child: O give thanks unto the Lord: for he is good: for his lovingkindness endureth forever. (Psalm 136:1)

Choral Response (to original tune):

We thank thee, O God; we thank thee, O God

OFFERING SERVICE:

Child: When Jesus' special friends, the disciples, had been with him some time, he thought they were ready to go out by themselves and teach and help people as he was doing. He said to them:

In Unison: Freely ye have received, freely give (Matthew 10:8b)

Child: But he was not thinking about giving money, because these disciples had no money to give. He was thinking about giving friendliness—

Solo Voices:

- (1) to people who were sick;
- (2) to people who were lonely;
- (3) to people who were blind, like Bartimaeus;
- (4) to people whom others disliked, like Zaccheus.

Child: Peter and John, two friends of Jesus, saw a lame beggar by the Temple gate. They did not give him the money he expected but they helped him to get well and strong. Peter said to him:

In Unison: Silver and gold have I none; but what I have, that give I thee. (Acts 3:6)

Prayer: God our Father, we have brought our gifts of money. But we know that every day there are other gifts that we can give. We can give our helpfulness at home. We can give our friendliness on the playground. We can give thoughtfulness and love wherever we are. Help us to remember these other gifts too. Amen.

Offering Hymn: "All Things Come of Thee"

STORY:

THE CHOSEN HOME³

Peter was thinking hard. He had a difficult question to decide. It is not often that a boy is allowed to choose his own home and yet that is exactly what Peter was trying to do. It had all come about in a very strange way.

Peter had always had a very happy home. He had lived with his father and mother and they had loved him and taken care of him. Peter had supposed it would always go on

¹ Sing, Children, Sing, Thomas, Abingdon-Cokesbury Press, 1939.

² Hymns for Junior Worship, Pilgrim Press, 1940.

³ F. M. T. Reprinted from *Children's Religion*. Copyright The Pilgrim Press. Used by permission.

in just the same way. Then all of a sudden something unexpected happened.

A messenger from the king came to Peter's father. "The king has chosen you to go on a very important journey for him," said the messenger. "He asks that you and your lady wife make the necessary preparations and be ready to start as soon as possible."

Peter's mother looked at his father. "But I cannot go! There is Peter!" she said.

"The king has thought of that," said the messenger. "It is necessary for you both to go, and it is impossible for you to take the boy with you. But he will be well cared for, never fear. It is the king's order that he may choose any home in the whole kingdom as his own while you are away. Moreover he may go from one to another until he has found the home where he is happiest."

So that is how it happened that Peter was a very thoughtful boy this day.

"May I go to the palace?" he asked his mother.

"Yes, if you wish," she answered.

"It will be like being a prince," decided Peter. "I shall like that."

So it came about that Peter went to live in the palace. It was very exciting at first. There was so much going on. There was always something to watch. Peter had a great room all to himself, and servants to wait on him. He had the finest of clothes and the most delicious food. He ought to have been a very happy boy, one would think. But Peter found he grew less and less happy as the days passed by.

"It's because I'm the only boy here, I guess," he said to himself. "There's no one to play with, and no one to talk to—except the servants. Of course they're nice and kind, but they're always so busy." At last Peter decided to try another home.

Among the people whom Peter had seen at the great court affairs were three brothers. They were tall, good-looking lads with very fine manners. Peter thought it would be interesting to live with them.

Arrangements were soon made and Peter found himself with a messenger from the king on his way to this second home that he had chosen. News of his coming had been sent ahead and all the family were in the great hall to receive him.

The boys and their mother and father greeted Peter politely, and in a few moments he was shown to his room. He hoped the boys would come, too, but they did not. Peter was alone for quite a while. At last he opened his door and went slowly downstairs. He paused on the landing, for he heard angry voices. The three boys were almost directly under him when he looked over the stair rail.

"What did he have to come here for, anyhow?" demanded one.

"Of all the homes in the kingdom he had to pick on us!" grumbled another.

"Well, we'll see that he soon gets enough of it!" exclaimed the third. "We'll have to be decent to him when people are around, but when we're alone with him, we'll show him!"

Peter could hardly believe his ears. The boys did not want him! They were not going to be friends. Already they were planning to be unkind. Peter stole quietly back to his room. "I'm glad I don't have to stay here," he thought to himself. "I'll choose another home in a hurry."

Peter found, however, that choosing an

other home was not so easy. He sat in his room in the great house and listened to the shouts of the boys at play in the garden below him, and wondered where to go. He took long walks by himself up and down the streets and saw plenty of fine houses with beautiful lawns and gardens around them.

"But a fine house may not be a happy home," thought Peter. "I must be careful."

Peter's walks grew longer. He went farther away from the great house in which he was living. He found his way into streets where the houses were smaller and closer together.

"But they look more like homes, somehow," thought Peter. "Surely I shall find a happy home soon."

One day Peter had been walking for a long time. It was hot and he was very tired. He was lonely too, and a little sad.

He was just passing by a little house that was almost hidden among bushes and trees. In front of it was a well. An old woman had been working in the garden and had stopped to draw up a bucket of water. She saw Peter, standing by the fence.

"Hello," she said, with a friendly smile. "How hot and tired you look! Wouldn't a drink of cold water taste good?"

"Oh, yes, if you please," cried Peter, eagerly. "I am so thirsty and hot!" He pushed open the gate, went toward her, and reached out eager hands for the full dipper she held out to him. He drank every drop.

"You've had a long walk, perhaps," said the woman. "Come inside and rest a bit before you go back." Peter followed her in. It was a tiny cottage, but neat and clean. In a wheelchair by the window sat a boy about Peter's own age.

"Here's a visitor, Jerry," said the woman.

Jerry's face lighted up as he saw Peter. "Oh, hello," he said. "How jolly of you to come in! Can you stay and talk a while?"

"Why, yes, if you like," answered Peter. He sank gratefully into a comfortable chair. "It feels good to sit down," he said.

"Where did you come from?" asked Jerry. "You don't live around here, do you? I never saw you before."

"No," answered Peter, slowly. "I don't live anywhere—really." Then as Jerry's eyes opened wide in surprise, he explained, "I mean—you see—my own people had to go away for a while. And I'm to stay wherever I want to until they come back."

"That must be lonesome," said Jerry. "I haven't any people but Aunt Jane, but I couldn't get along without her."

"Was that Aunt Jane?" asked Peter, nodding his head toward the door through which the woman had disappeared a moment before. Jerry nodded. "She's nice," said Peter.

"You bet!" agreed Jerry. "She's the finest there is. And since I broke my leg she's had everything to do alone. It's hard work, too. But after a while I'll be able to help again."

Peter looked at the bandaged leg. "Does it hurt much?" he asked.

"No," said Jerry. "It did at first, but it's not bad now; just gets stiff and aches sometimes. Another month and I'll be walking again."

Aunt Jane came in just then with a tray. She put it on the table and smiled at the two boys. "I thought you might like a picnic lunch," she said and started to wheel Jerry's chair over to the table.

"Let me!" cried Peter. "I can do it."

While the three ate Peter told them all about himself. How interested Jerry was in everything Peter told him about the palace! "Just imagine being able to live anywhere you want to!" he exclaimed. "What fun it must be!"

"It isn't—much," said Peter. "I thought it would be, too, but is isn't."

"Don't you like living in the big house?" asked Jerry.

Peter shook his head. "There are servants everywhere. People are always busy doing things they don't seem to want to do. It's lonesome."

"Poor boy!" said Aunt Jane. "I expect maybe it seems that way because you're missing your own folks."

"Perhaps," said Peter. He stood up to go. "It's been nice," he said. "Thank you."

"Oh," said Jerry. "Do you have to go? But you'll come back?" Peter nodded.

"I'll come back sometime," he said. Then he added, "You wouldn't want me to come here—to stay here, would you?"

Jerry almost forgot his broken leg. "Jimmy! Wouldn't we have fun?" he cried.

But Peter was looking at Aunt Jane. "I thought perhaps I could help a little," he said. "I could work in the garden and draw up buckets of water. I'm pretty strong, you know."

"Bless the boy!" said Aunt Jane. She looked at him a moment without speaking. "But—are you sure you want to?" she asked. "In this little bit of a house? Without a single servant?"

"But I'd have you and Jerry," said Peter. "You'd have to share Jerry's room with him, you know," went on Aunt Jane.

Peter looked at Jerry's eager face. "Would you mind?" he asked.

"Mind?" said Jerry. "I'd love it. Do come!"

Peter looked back at Aunt Jane with a question in his eyes.

"Come and welcome, lad," she said. "Tis a wise head you have on young shoulders, to choose hard work and affection instead of riches and idleness. Come as soon as you like."

"And this time I know I'm right!" cried Peter, joyously. "There won't be any more changing homes until my own people come back."

PRAYER: Our Father, we are grateful for for our homes and for the people there who love us and care for us. Help us so to live that every person in our homes is happier because we are there. Amen.

BENEDICTION: May the loving spirit of Jesus be in our hearts. Amen.

November 12

THEME: *We are thankful for people who are holding fast to love even in the midst of war—and so?*

PREPARATION:

Teach one stanza of "Now Thank We All Our God." Discuss what it means to thank God "with heart, and hand, and voices." Assign verses to be used in the service.

PRELUDE: "O Beautiful for Spacious Skies"²

CALL TO WORSHIP: as in previous service

OFFERING SERVICE:

Child: Jesus said: (Matthew 10:8b)

Second Child: Peter said: (Acts 3:6)

Hymn: "All Things Come of Thee"

SCRIPTURE (in unison or individually)

Malachi 2:10; Ephesians 4:6

COMMENT:

Today is Armistice Day. The first Armistice Day was a celebration of the end of a war. Many people hoped that there would never be another war. But another war has come, and Armistice Day is a day of disappointment instead of thanksgiving.

But even today there are things for which we can be thankful. There are people in the midst of war who are still trying not to hate. There are many people trying to find

ways of helping those who are suffering. (Draw suggestions from the children—doctors, nurses, Red Cross, China Relief, American Friends).

STORY: "Hold Hard to Love"⁴

PRAYER: Our Father, God—help us too to hold hard to love, and not let thoughts of hatred fill our minds. Show us ways in which we may help those who have suffered most from the war. Amen.

INTRODUCTION OF SERVICE PROJECT: If there is to be a special offering at Thanksgiving or a service project of any kind, discuss it now.

BENEDICTION: as in last service.

November 19

THEME: *We are thankful for our church—and so?*

PREPARATION:

Teach the song, "In All Christian Churches."³ (Tune: "All the Little Children," in *Song and Play for Children*, Danielson and Conant, Pilgrim Press.)

In all Christian churches
Wherever they may be,
In our own America
Or far across the sea—
People come together
To sing their songs of praise,
Thanking God, the Father,
In many different ways.

Languages may differ,
Clothes and customs, too,
But we all are seeking
What God would have us do—
So we thank our Father,
For his loving care,
Strengthening his children
Here and everywhere.

PRELUDE: "I Heard the Bells on Christmas Day"⁵

OFFERING SERVICE: as in previous service

STORY-TALK: based on Chapter 1, in *Come, Everyone and Worship*⁶ showing pictures of churches around the world.

HYMN: "In All Christian Churches"

CONVERSATION:

I wonder how we can show that we are glad to be a part of our church. (Draw suggestions from the children, or suggest concrete ways of showing appreciation: caring for the church property, being friendly to new comers and to each other, etc.)

PRAYER: that we may show by what we do that we love our church and want to make it a friendly place.

TWOFOLD AMEN

BENEDICTION: as in service for November 5.

November 26

If this is a joint service with the whole school the primary department may be asked to contribute something to the service. Any one of the three items below would be appropriate:

1. A Call to Worship, using the hymn, "Enter into His Gates," and familiar Bible verses arranged for individual and unison voices.

2. An Offering Dedication Service, as in the service planned for November 5.

3. A litany, as suggested under "Activities," at the beginning of these programs.

⁴ By Grace McGavran. In *Child Life in Bible Times*. Taylor Bethany Press.

⁵ Hymns for the Living Age, H. Augustine Smith. The Century Co.

⁶ By Armilda Brome Keiser, Friendship Press.

Junior Department

By Edith Kent Battle*

THEME FOR NOVEMBER: "Now Thank We All Our God"

For the Leader

A blackboard is a great help in these services for junior children, in placing before them group responses, or unison readings or hymn verses, and in keeping before them during the whole month the general theme. Some portions of Scripture for group reading have been used several times, for children usually enjoy the familiar things that have come to have meaning for them, and of course repetition is an aid to memorization. It is hoped that the arrangement for participation by the individual members of the group will give the children a more vivid interest in the whole service. If there must be any substitution of other hymns than those suggested, try to choose those whose thought and words will fit into the theme, as those of suggested hymns do.

If large pictures can be used to challenge the thinking of the children, one illustrating the call of the disciples may be used for the first session, of Paul and his helpers for the second, of the boy Jesus for the third, and any picture illustrating "the beauty of the earth" or real, familiar and significant joys of the children, for the fourth.

November 5

THEME: *Thankfulness for the Chance to Grow*

PRELUDE: "Now Thank We All Our God"

HYMN: "O God, Whose Love Is Over All"

PRAYER: (If the following verse is familiar to the children, let them repeat it together as their prayer; or the leader may repeat it.)

God our Father, Maker of all things, hear thy children's praise!

Source of all goodness, all loving kindness, Giver of courage, of joy and peace; Lord of the harvest, Lord of the hearthfire, Hear our praise!

—E. K. B.¹

RESPONSIVE GROUP READING:

Leader: O let us give thanks unto the Lord for his wonderful gifts.

Group: For his lovingkindness endureth forever.

Leader: Praise him for all the riches of the earth, gifts of beauty and power.

Group: For his lovingkindness endureth forever.

Leader: Praise him for the love of home and friends, the joy of companionship.

Group: For his lovingkindness endureth forever.

Leader: O give thanks to God for the power to grow and to learn, to adventure new ways and to overcome.

Group: For his lovingkindness endureth forever.

HYMN: "Now Thank We All Our God"

SCRIPTURE READING:

Introduction by the leader: It happened many times that people who began to know Jesus were started by him on new adventures. They learned new things; they did work they had never tried before. Some of them

were fishers, on Lake Galilee. (Read Mark 1:16-20; or let a member of the group read it.)

One was a business man in the town, a tax collector. (Read Luke 5:27-28; another member of the group may read this.)

All of those people had richer, truly happier lives, because they had learned new things from Jesus, and because they kept on learning and growing wiser and braver. There are new things for you to learn; you can be always growing in wisdom and skill. You know that; but have you thought of the power to grow as one of God's wonderful provisions for his children? Have you thanked him that you can grow "in wisdom and in stature and in favor with God and man," as Luke tells us the child Jesus grew?

Listen while I read these words, and if you can feel that thankfulness, repeat together with me the response written here before you.

Leader:

For power to grow each day, in strength and wisdom,
The chance to help each other, day by day, together—

Group:

We give thee praise, O God, our Father,
All of us together, all, thy children.

HYMN: "O God, Who Workest Hitherto"

READING (by a junior member of the group):

Life God has given me
Richly to use;
Not to waste carelessly,
Not to abuse;
But to make every power
Grow with the coming hour—
This will I choose;
All that is low, or mean,
Cowardly, base, unclean,
Steadfast, refuse.

—E. K. B.²

LEADER:

What a wonderful power God has given us—to grow, every day and hour; to use the strength and skill and wisdom we have today, so that tomorrow we shall be stronger, wiser, more worth while! How can you "make every power grow with the coming hour?" What can you do to grow—in strength, in health, in skill, in usefulness, in friendliness? (Give opportunity for individual response,—encouraged perhaps by question or suggestion—such as keeping the laws of health, exercising strength, skill, practicing helpful and friendly ways.)

PRAYER: Our Father, we thank thee with all our hearts that thou hast made it possible for us to change by growing. Strengthen and guide us, that we may grow in wisdom and stature, and in favor with thee and with our fellows. Amen.

HYMN: "Father, Hear the Prayer We Offer"

OFFERING:

Leader: We bring this gift of money, our Father, that it may be used for help, for happiness, for some service to others of thy children. Bless this our offering to thee we pray. Amen.

GROUP RESPONSE: "Bless Thou the Gifts"; sung or repeated.

Bless thou the gifts our hands have brought,

Bless thou the work our hearts have planned;

Ours is the faith, the will, the thought;

The rest, O God, is in thy hands.

—SAMUEL LONGFELLOW

November 12

THEME: *Thankfulness for Hardship*

PRELUDE: "Marching with the Heroes"

² From *Child Guidance in Christian Living*.

CALL TO WORSHIP:

Leader:

It is a good thing to give thanks unto the Lord,
And to sing praises unto thy name, O Most High!

Response:

To show forth thy lovingkindness in the morning,
And thy faithfulness every night.

HYMN: "Now Thank We All Our God"

INTRODUCTION TO THEME (by the leader):

THANKFUL FOR HARDSHIPS

I wonder if you have ever thought of being thankful for *hardship*—for having to do or to endure hard things? Have you ever been proud of having carried out some difficult task, of finishing it successfully? Is it a different feeling from that you have when you have done an easy thing, that cost you no hard work, or patience, or determination? What do you *gain* when you do a hard thing well, even if it costs you some pain and weariness? (Wait for individual responses.)

And here is something else to think of. Who do you think can best sympathize with others who suffer hardship or pain—the one who has endured bravely himself, or one who has "had things easy"? Does it seem to you that God our Father gives us the chance to become stronger, more worth while persons, doing hard things, enduring pain or hardship, overcoming difficulties? Listen, while I read to you from the writings of those first Christians who carried on the work of Jesus. In a letter to Timothy, his younger helper, Paul tells him:

"Thou therefore endure hardness, as a good soldier of Jesus Christ." "Study to show thyself approved unto God, a workman that needeth not to be ashamed." (II Timothy 2:3, 15)

And these words from the letter of James: "My brethren, count it all joy when you fall into divers temptations; knowing this, that the trial of your faith worketh patience." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally . . . and it shall be given him." (James 1:2, 3, 5)

Do you think, then, that we can be truly thankful—"count it all joy," as James wrote—when we have a chance to test ourselves, to grow stronger and braver by enduring hardship, pain, difficulty, with courage? Is the joy of *overcoming* hard things worth the struggle? (Encourage the children to express their feeling.)

Let us thank our Father for giving us hardships to overcome that we may have the joy of gaining new strength, of having new courage, of being able to help others.

PRAYER: Our Father, we give thee thanks for the chance to grow stronger and braver through enduring hardship and pain with thy help. We ask thee to guide us in every trial, to make us able to overcome difficulty, and to help each other with hard tasks. Amen.

HYMN: "Father, Hear the Prayer We Offer"

OFFERING: As on last Sunday

November 19

THEME: *Thankfulness for Our Church School*

PRELUDE: "Hear Us, Our Father"

CALL TO WORSHIP:

Leader: "O give thanks unto the Lord, for he is good; for his lovingkindness endureth forever."

Group Response: "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

* Nashville, Tennessee.

¹ From *Junior Lessons*.

HYMN: "With Happy Voices Singing"

SCRIPTURE READING: Luke 2:39-40, 52.

READING (by a junior boy, ready beforehand):

Nazareth street was narrow, a stony hill-side street,

But Jesus hurried off to school on swift, impatient feet.

He had no desk, nor pencil, nor paper smooth and white;

On tablets waxed, or sanded floor, he slowly learned to write.

In those queer rolled-up Hebrew books there were no pictures gay,

But lovely songs and old wise laws that Jesus learned to say.

His teacher never scolded, the rabbi kind and wise;

I think he must have loved to look in Jesus' eager eyes.

And school is still a happy place where children learn and grow

As truly as in Nazareth town, long and long ago!

—E. K. B.³

INTRODUCTION TO THEME:

THANKFULNESS FOR CHURCH SCHOOL

When Jesus was a boy in Nazareth, he went to the church school, or rather to the Jewish synagogue school, for there wasn't any other for Jewish boys. The books they studied were the books of the Old Testament. Often, when he was "teaching, and preaching, and healing" in Galilee and Judea, he quoted words from those old books. The Psalm that we repeated, in part, in beginning this service was well known to him, only he knew it in the Hebrew language. I can imagine that he was happy at that school, and that he loved to remember the lessons he learned there.

We have a happy time here at our church school. Though it is very different from that synagogue school in Nazareth, we study here some of the same books the boy Jesus studied there. Can you tell what they are? (Response from the group.) We read, too, from the books that tell us about Jesus and his friends, and the people who knew him, as well as the ones who went about telling his story and his teaching, afterward. What books are those? (Response again.)

Now think of our church school. What has it given you, since you first began coming, that you are thankful for? What pleasant, happy experiences? What interesting discoveries, and plans carried out, and study that you will remember? What do we do, and what do you find here in our junior department, that you enjoy? What have you learned, that you are glad and thankful for? Each of you, I am sure, can think of more than one answer. (Give full opportunity for definite responses to these questions, repeating some if necessary, perhaps suggesting responses by questions about certain recent experiences.)

You see, now, how our church school grew out of the plan and the lovingkindness of God our Father, as he directed all those who started it and have kept on with it. As it has given you joy, as it has helped you to grow "in wisdom and stature" you can give thanks to our loving Father. Let us speak our thanksgiving in words we have often used. Then as we think of different things, we will say them again, together.

We give thee praise, O God our Father,

All of us together, all, thy children!

Leader: For all the wonderful things we have learned in this our church school—

Group Response:

We give thee praise, O God our Father,
All of us together, all, thy children!

³ From *Boys and Girls*.

Leader: For the joy of worshipping thee together, in songs and prayer, in thought and service and offerings—

Group Response as before.

Leader: For the friends we have found here, the happy times together—

Group Response as before.

Leader: For all our church has given us here, in books and music, in teachers to guide us, in work and study—

Response, as before.

HYMN: "Hear Us, Our Father"

OFFERING: As on last Sunday

November 26

THEME: *Thankfulness for All Joy*

PRELUDE: "God of the Earth, the Sky, the Sea"

CALL TO WORSHIP:

Leader: "O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches."

Group Response:

O give thanks unto the Lord, for he is good;

For his lovingkindness endureth forever.

HYMN: "For the Beauty of the Earth"

stanzas 1, 4, 5

LEADER: Suppose you should try, each of you, to make a list of all your thankfulness—all that you have been thinking of here lately, and all the others you remember. I think you would be surprised at the long list you would have. When you are at home today, you might try it, like a wise man in a story, who started out to collect thankfulness.

STORY:

FINDING THANKFULNESS

Once upon a time there was a very wise man, the kind of wise man who studies things and people thoughtfully and carefully, trying to find the *whys* and *hows* about them. When he had an idea—which is as you know a very precious possession—he would look at it on all sides, and turn it upside down and wrong side out to find out just how much it was worth, and how it could be used; then he would share it with other people if it *were* a good idea or put it clear out of the way if it were a *bad* one. Because he was so curious and always wishing to know more, he often collected things in order to study them. Perhaps you like to make collections too; you know how interesting it is. One Thanksgiving time he was thinking and wondering about thankfulness. "What kind of thankfulness do people have?" he asked himself. "How many of them have any at all, I wonder? How many have some and do not know what they are?" He could not answer any of these questions, so he said to himself again—because there was no one else to talk to—"I will take my bag—that-holds-everything and make a collection of thankfulness. Perhaps I shall discover some for people who have been gloomy and might have been glad." So he set out immediately, for he was that kind of a person.

"Have you any thankfulness?" he asked of the first person he met, and that was a boy carrying a basket. "I should say I have!" answered the boy. "I found Mr. Flint's little lost dog and took him home, and Mr. Flint has given me this basket of apples. We shall have baked apples for supper, and apple pie tomorrow for Thanksgiving!" "Two for my bag," said the wise man. "Apples of kindness, and joy for a little dog come home."

Next he stopped at the door of a beautiful stone house. "Have you any thankfulness for Thanksgiving Day?" he asked of the woman who stood in the doorway. "It will be a sad day for me," she said. "My husband is ill in the hospital, my son cannot come home,

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and I shall be lonely and sad." "But you have thankfulness for the hospital and the doctors, haven't you?" asked the wise man. "And you have your son's love, and you need not be lonely, for next door to you in the little house are jolly, friendly neighbors who would be glad to have you for a friend if you will let them. Is not each of these a thankfulness?" The woman looked at him and smiled. "Why, you are right," she said. "I am thankful. I had forgotten my neighbors—and I have a loving letter from my son—and my husband will soon be well because of the doctors and the hospital." "Three in my bag for her," said the wise man, "and one for me, because I could help a sad woman to find hers."

He next met two girls, skipping along with their arms around each other. "Have you any thankfulness?" asked the wise man. They answered both at once. "I am thankful for Lois," said one, and "I am thankful for Beth," said the other. "We are going to spend Thanksgiving Day together, having such a good time!"

"Two for friendship," said the wise man. "And one for me, to find happy children."

Along came a man looking gloomy and discouraged. "Have you any thankfulness?" the wise man asked. The man answered scornfully, "No, I have not! There's nothing to be thankful for. I have no job, and no friends. Thanksgiving Day means nothing to me."

"You are strong and well—that's good, isn't it?" said the other. "And I should like to be your friend, if you will let me. And besides, I need a man to stay at my house and look after things, because I have to be away so often. Will you take that job?"

"I'll be glad to," said the man. "You're a friend worth having, and you've certainly made me thankful." So the wise man told him where to go and what to do.

"A friend for me and a friend for him—work for him, and a helper for me," said the wise man. "I hardly know how to count up this thankfulness."

The next was a blind man, tapping the pavement with his stick and carrying a thick parcel under his arm. "I am so thankful I feel like singing," said the blind man. "Do you see this bundle? It is a Gospel of Mark that I can read with my fingers. I have never had one before. Tomorrow I shall sit and read it aloud to my wife." "Bibles for the blind," said the wise man. "Thankfulness for the man, for his wife, and for me. Why, how many thankful folk there are!"

I cannot tell of all the thankfulness the wise man found. For homes—little homes and big homes—for work, for play; for a flower blooming on a window sill, for health, for families and for letters, for a child's new shoes, and a new house to spend Thanksgiving in—the wise man couldn't begin to count them all. And every time he found someone else's thankfulness he couldn't help being thankful himself, so that he went home with a very happy heart. And that evening he and the man who had become his friend and helper sat down to rest, and the wise man read from the Book of Praise: "O Lord, how manifold are thy works: in wisdom hast thou made them all: the earth is full of thy riches. I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being!"

—E. K. B.¹

PRAYER: We thank thee, our Father, with grateful and joyful hearts, for all the good things thou hast put into our lives—for joy of many kinds, for the power to learn and to grow day by day, for the opportunity to endure and overcome in hardship, for the beauty in the world around us, for the love of homes and friends, for our church and our church school. Show us how to realize, to express and to share our thankfulness, we pray. Amen.

OFFERING: As on last Sunday.

CLOSING HYMN: "God of the Earth, the Sky, the Sea"

planes, and other mechanical discoveries do, the resource materials suggested have been largely in other fields. The children's librarian in your own public or school library will be able to find helpful materials for you if you consult her well in advance. If you are sending a committee to find items of interest, it is well to consult the librarian and have her prepared to serve them with minimum of delay.

Motion Pictures

Second Sunday. Challenge to Democracy. 20 min., 16mm. Sound. Color. Service charge \$2.00. For review, see under "Films for Church Use," page 36. Also, numerous films dealing with various races are included in the R. F. A. catalogue.

Third Sunday. Louis Pasteur, The Benefactor. 20 min., 16mm. Sound. \$3.50. Scenes of Pasteur appearing before the French Academy of Medicine and in his laboratory. A dramatization of the first use of the hydrophobia anti-toxin.

For Thanksgiving films, see page 36.

Available from denominational publishing houses, members of the Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Ave., New York 10, N. Y.

November 5

THEME: *What One Person Can Do*

INTRODUCTION TO THE LEADER:

The theme indicates the basic thought leading up to World Order Sunday. If possible, you should have a committee selected to find out what movements are under way to establish and preserve World Order.² A litany might be written by one class praying for God's guidance for these movements. This could be presented by the class as the closing prayer in the service for November 12. If so, the practical thoughts of orderly work in the junior high school world which are suggested in the dramatization for that Sunday should be incorporated as a consecration at the end of the litany. They will be glad to share in the preparation of the dramatization and might even undertake it as a part of their project.

PRELUDE: "O Master Let Me Walk With Thee"

CALL TO WORSHIP: First verse of prelude, sung softly as a solo.

PRAYER: Thanksgiving for the opportunity to share in God's work of creating a brotherly world.

STORY:

ONE MAN AGAINST A STRIKE

José was only a small lad when his family moved from Mexico to Southern California. At first he was homesick and shy but as the days passed he found a home in the new school and the little Protestant church. He determined that he would be like the kind minister and preach to his people.

José finished high school and then went to college where he worked very hard and made a fine record. When it came time to go to a seminary where he would learn to be a minister, he decided to go to a school in the Middle West. Again he was a stranger and homesick, but he found work in a little mission church which served the Mexican people in that city. He helped with the classes in the neighborhood house and tried to make happy these Mexican boys who were learning the ways of the north, as someone had helped him adjust when he came from Mexico.

The second year he was in seminary he

¹ Articles in this October issue may be of help here.

Intermediate Department

By Ruth Bernice Mead*

THEME FOR NOVEMBER: *Cooperating with God's Law*

For the Leader

Though there are apparently two themes for this month, World Order and Thanksgiving, there is a definite relationship between them, and the transition should be easy for both leader and students. November 12 is World Order Sunday and the first two services are planned with this in mind.

To a junior high student World Order may seem very vague and distant, but his place in this development of a friendly and Christian world is clear cut in his every day relationships, in contacts with boys and girls of different racial backgrounds, in school citizenship where he recognizes the basic rights and duties of Christian brotherhood, and in his attitude towards national and world events. Muriel Lester once said in an

address given in Chicago, "No man can effectively work to establish peace in the world until he has established peace in his own life." These boys and girls can take the first steps in World Order.

Again current events and materials from present day life are used largely. If a record of news items with religious significance has been begun, it may be continued. The bulletin board should be emphasized, and items which will start the day's thinking put up for those who come a few minutes early. In some instances these items may be profitably brought into the discussion period. Scan the news magazines and the daily papers for fresh news. The events suggested here may be much less interesting and pertinent than some more recent happenings.

The two Thanksgiving services are based on the contribution which men of good will have made as they discovered and worked in harmony with God's laws in the universe. The boys and girls should have a good background for this from their public school discussion of inventions and discoveries. Many of them will have done much reading about inventions and machinery which can be used for the good of the world. Since these students will be able to volunteer information about the good that radio, air-

* Director of Student Personnel, Presbyterian College of Christian Education, Chicago, Illinois.

learned that there were many Mexican workmen who had come in to work on the railroad and help relieve the shortage of labor caused by the war. He thought much about them and finally asked if another Spanish speaking student could not take his place in the little church and let him go to these men who were working far from home among people who spoke a strange language. This was arranged and he went down to the railroad yards with a little portable organ. When the men were resting from work he would begin to play and sing to them in Spanish. Though many of them had been taught that Protestant hymns were wrong they loved the music and were often willing to listen to his short talks about God and his love. This young man José was their friend and helped them to understand many of the strange customs and ways of this cold and dirty city.

One day José came to his counselor at the seminary, very much perplexed and worried.

"Dr. Smith," he said, "the men are in trouble at the railroad yards. They are going to strike. They will hinder the work and will only hurt themselves doing this."

"What is the matter?" asked the professor quietly.

"There are several things which they do not understand and the men over them do not know how to manage them so they will be happy working here. They are homesick too, and worst of all, there is a new cook at the mess house who is Italian and who cooks spaghetti for them instead of chili. I really think that if they had the food they like to eat they would be able to settle all the other differences. Chili is cheaper too. They tried to talk to the foreman but he only laughed at them."

"Did you try to talk to him too?"

"Yes, but he only laughed at me and the union men drove me out. See I have a little bruise over my eye from the scuffle. Can't we do something? It is important now with the war on that the trains and freights are not slowed up, and I know the men will only get into trouble."

Dr. Smith thought a moment. "I do not know anyone in the head offices of that railroad but I do in another here in the city. I'll call Bob Matthews and see what he advises."

Soon the railroad official was on the phone. He realized how important it was that the strike should be averted and the men made comfortable. Dr. Smith called the railroad official whom Mr. Matthews suggested and José was asked to come in for a conference the next morning.

José felt very small and shy the next day but he was encouraged by Dr. Smith's friendly company and told his story well to the officials. They listened with great interest and promised that they would try to help the Mexicans and settle the trouble without a strike. José left feeling sure that his people would have a fair hearing and get the kind of food that was so important to their comfort.

A few days later José came smiling into Dr. Smith's office.

"The men have a new cook who gives them their chili and tortillas, and their other differences with the foreman have been settled. The strike is off!"


SCRIPTURE READING:

José's experience makes me think of some advice given to a young man who was beginning to preach in New Testament times. Let me read what his counselor advised him. (II Timothy 2:15.) Peter gave some advice about helpfulness to his followers too. (I Peter 3:8, 9) And John wrote this: (I John 2:8, 10.)

CHOIR ANTHEM: "Live and Let Live"²

OFFERTORY: Use music of "Thy Work, O

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God, Needs Many Hands" or the music of the anthem just sung.

DISMISSAL HYMN: "Christian Rise and Act Thy Creed"

November 12

THEMES: *What Can We Do for World Order?*

PRELUDE: "Rise Up, O Men Of God"

OPENING HYMN: "God Send Us Men"

DRAMATIZATION:

See "Introduction to the Leader," in program for November 5. The actors in this dramatization, should, of course, be out of sight of the audience.

Have chair and table with small radio on it at one side of center front. After you have made initial announcement be seated and dial for station JRHI.

"This morning we are going to tune in to a conference which the Safety Council of the Iron City Junior High School are having as they try to settle two problems which arose last Friday."

THE SAFETY COUNCIL MEETS

Announcer: "This is Station JRHI at Iron City in the state of Somewhere presenting the weekly conference of the Safety Council of Iron City Junior High School. This program comes to you by electrical transcription. The characters are Mr. Paul Eberhart, Counselor to the group; Jack Hurd, chairman; Betty Rutherford, John Graham, Dick Peterson and Joan Reeves.

Jack: The meeting will come to order. (Raps three sharp raps.) Mr. Eberhart, something came up on Friday which you ought to know. I'll ask Dick, who saw the violation of safety, to tell us about it.

Dick: I was waiting for the Safety Patrol, Jim Bennett, to signal us to cross at Fifth and Warren. There were quite a crowd of us as sixth period classes had just dismissed. Susie Graybird, that new Indian girl from up country started ahead of the rest of us and Jim called, "Hi, Birdie, you're flying too soon." All the kids began to laugh, and her brother ran up and shoved Jim over. You know Wes Graybird, he plays forward on the basketball team.

John: Yeah! He sure can jump. But what's he think he's doing, shoving the Safety Patrol around. Those Indians can't do that. Let 'em go back to the reservation.

Mr. Eberhart: Careful, John. Did Wes

say anything when he rushed the Patrol?

Dick: Yes, he said, "You stop making fun of my sister's name." I suppose Jim shouldn't have called her Birdie but he was only joking.

Betty: I'll say he shouldn't. I found her crying the other day because folks called her all sorts of bird names. She has as good a name as any of us. I personally don't think that either of them get a fair chance. He plays good basketball but the boys never pal around with him. They are just as good as we are and their mother is so nice. Their father is assistant to the agent on the Reservation. It is hard for them to be away from home and not have people be nice to them.

Jack: I wonder if that's not the real trouble. Our school here is our democracy, and everyone should have the same chance. Betty, suppose you try to get some of the girls to be more friendly and I'll do what I can with the rest of the basketball team. I'm having the gang for dinner next week and I'll ask Wes especially. He can help me with the games. He's got lots of ideas.

Mr. Eberhart: That's fine. I'll talk to Jim and Wes and see if they can't clear this up. We can't be pushing out the original Americans. Really they were here first.

John: That's so . . . I never thought about that. We wouldn't need Safety Patrols if we hadn't come here and built cities. You've got something there.

(The whole group begin talking among themselves and there is a confused chatter in which the name Indian is fairly prominent.)

Dick: (Rapping again for order) Here, here, what's going on? Any more business? If not I'm going skating.

Joan: I move we adjourn.

All: I second it.

Mr. Eberhart: Well Dick I guess that settles it. (Confused sound of, "See you this evening." "You going my way?" etc.)

Announcer: And so ends another chapter in the student life of one of our great American institutions. (Turn radio off)

LEADER: This little life story reminds me of the time when Nehemiah was rebuilding ruined Jerusalem. People were confused and he knew they were worried about their safety. So he planned for each man to defend his own home and build the part of the wall which kept his own house safe. I am reading a few verses which tell about this. (Read Nehemiah 3: 28, 29 and 7:3.)

We have a little piece of the world here in our town and we can make our part of

² Singing Pathways, by Dickie, Published by Powell and White, Cincinnati, Ohio, 1929, p. 80.

the world order one of democracy by our treatment of those who do not get a fair chance.

CHOIR ANTHEM: My Creed²

PRAYER: Use Litany if committee has prepared it; if not, a prayer asking guidance and help in developing a world according to God's laws of brotherhood.

OFFERTORY: "Thy Work, O God, Needs Many Hands"

HYMN: "I Would Be True" or "We Would Be Building"

November 19

THEME: *Men of Good Will Use God's Laws*

INTRODUCTION FOR LEADER:

The two Thanksgiving services center around appreciation for the creative forces of God and the laws which sustain life. Scientists and inventors who use God's laws rightly have made a great contribution to the progress of the world. While so many inventions are being used for destruction we need to realize the vast amount of constructive scientific work going on. A few references which may be used in planning these two services are given here.

Magazines:

Scientific articles in *Life*

Hygeia:

January 1944, "Surgery Heals the Scars of War," Brown and Lunsden; "Blood Bank" (poem), Hankinson.

March 1944, "Today and Tomorrow in Aviation Medicine," Jensen

April 1944, "Fighting Death on Wings, Braley Development of Penicillin," Flory and Chan.

May 1944, "The War on Malaria," Stedman.

Books:

Richer Ways of Living, H. Wilson, F. Wilson and Erb, American Book Co., 1938
Heroes of Civilization, Cottler and Jaffe, Little Brown & Co. 1943

Radium a Matic Mineral, Strack, Harper and Bros., 1941

PRELUDE: "Come, Ye Thankful People, Come"

HYMN: "We Thank Thee, Lord, Thy Paths of Service Lead" or "Come, Ye, Thankful People, Come"

CALL TO THANKSGIVING: Psalm 107: 21-24, 31-38 or appropriate responsive reading from Intermediate hymnal.

LEADER:

As we learn about the men and women who have made great discoveries of God's laws or who have invented useful machines which depended upon laws which others had discovered, we find many stories of people who had a great desire to help mankind. Their desire to help drove them on through hardship and discouragement. Many of you have seen the movie, "Madame Curie." This Thanksgiving season we are going to think of these men and women of good will who have worked in harmony with God's laws to make a better and safer world.

(Use one or two illustrations from your reading of the above resource list. Draw out others from the group and initiate a committee to present a selected list of men and women of good will for the Thanksgiving service.)

CHOIR ANTHEM: "Lord, Guide My Spirit,"² or "Lord, Guard and Guide the Men Who Fly"³ or other appropriate hymn as "Now Thank We All Our God"

OFFERTORY: Music from anthem and prayer of offering by a student. Dismissal to classes to a marching hymn.

³ In the *New Hymnal for American Youth*.

November 26

THEME: *Thanksgiving for Men of Good Will*

PRELUDE: "Now Thank We All Our God"

HYMN: "We Plow the Fields and Scatter"

PRAYER OF THANKSGIVING: By a student, or two or three students, giving sentences of Thanksgiving.

SCRIPTURE READING: Psalm 103:1-5

DISCUSSION PERIOD: Reports of individuals or of groups who have prepared instances of the great contributions which men of good will have made through cooperation

with God's laws.

LITANY: Prepared litany of thanksgiving for these definite contributions to life. The choir may use the refrain from "We Plow the Fields and Scatter" as the response in the litany.

ANTHEM: "We Praise Thee, O God, Our Redeemer, Creator" or other selection.

OFFERTORY: Use the refrain from "We Plow the Fields and Scatter" if it has not been used in the litany. Otherwise use a short spoken prayer. Dismissal to classes to music of "Now Thank We All Our God."

Senior and Young People's Departments

By Percy E. Kohl*

THEME FOR NOVEMBER: *Christian Citizenship*

Motion Pictures

First or Second Sunday. The Kindled Flame. 33 min., 16mm. Sound. \$9.00. A story of the early Christians under Roman persecution who regarded citizenship in the Kingdom of God as more important than that of Rome and how their faithful witnessing won their persecutors. *A Crown of Righteousness.* 24 min., 16mm. Sound, \$6.00. Part of the Life of St. Paul series. Shows Paul, "a prisoner for Christ" in a Roman prison where he spent his last days writing some of his great epistles and living out his life as a "citizen of the Kingdom."

For Thanksgiving films, see page 36.

Available from denominational publishing houses, members of the Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Ave., New York 10, N. Y.

November 5

THEME: *Citizens of God's Kingdom*

PRELUDE: *Austrian Hymn*, Haydn ("Glorious Things of Thee Are Spoken")

HYMN: "Come, Let Us Join with Faithful Souls"

READING:

THE KINGDOM OF GOD¹

I am the Kingdom of God.

I am the final, social objective of organized Christian effort.

I am the principles of justice and good-will applied to all social and economic relationships.

I vanquish ignorance, disease, poverty, moral delinquency, and religious superstition.

I include all human welfare interests and projects.

I exalt the value and inviolability of human personality.

I am the economic, industrial, and social embodiment of love of fellowman, sanctioned by and emanating from love of God.

I am a system of ethical ideals, principles, and practices that are inherent in and sanctioned by the Christian religion.

I inspire and stimulate social imagination,

* Secretary-Director, Alabama Area, Disciples of Christ, Birmingham, Alabama.

¹ Central Truths of the Christian Youth Movement, Illinois Church Council. Used by permission.

sympathy, and self sacrifice.

I promote social unity, peace, and joy, that embrace all mankind.

I release and give specific direction to moral energy.

I substitute service and cooperation for all selfish motives.

I am a way of life that needs to be learned by and therefore taught to every member of each new generation.

I am the object of intercessory prayer by all who share the social vision which Christ cherished.

I am the good news that final and complete victory over social unrighteousness can be realized by faith in Jesus Christ.

SCRIPTURE: John 18:36, Ephesians 2:19-22, Philippians 3:20-21, Colossians 1:13-17.

(Write out for easy reading.)

HYMN: "O Master Workman of the Race"

READING: Secure a copy of *Jesus* by Kahlil Gibran and read "The Sermon on the Mount." This particular chapter has been arranged for choral speech by Mildred Jones Keefe and appears in her book *Choric Interludes*² p. 72.

LEADER: Amplify the following thought: We are citizens of God's Kingdom. That citizenship begins with the tiniest fraction of each one of us; our habits, our loyalties, our thoughts, our attitudes; the example of our life. Close with verses of gospel song, "Somebody did a golden deed."

PRAYER:

We thank thee, Lord, for thy great Kingdom and the opportunity that is ours to have our part within it. We thank thee that thy Kingdom is within us and that we are a temple of thy Spirit. Grant, we pray, that we may live, strong and pure, for Jesus' sake. Amen.

November 12

THEME: *The Higher Patriotism*

Today is World Order Sunday. The Church has been doing a great deal of pioneer thinking about the coming peace. Much has been written. Your church and city library will be a ready resource for additional material. You might use it and the Leader's comments below to develop a round table discussion about what the churches are doing to implement their "higher patriotism."³ Remember always that it is what we do and think that will determine what part we will have as Christian youth in the coming peace.

PRELUDE: *Ton-Y Botel*, Welsh hymn tune
CALL TO WORSHIP:

"We believe that the eternal God revealed

² Published by The Expression Company, Boston, Mass.

³ See article by Dr. Shafer in this issue of the *Journal*. The October 1943 number also carried much pertinent material on the peace question.

in Christ is the Ruler of men and of nations and that His purpose in history will be realized. For us he is the source of moral law and the power to make it effective. Amid the darkness and tragedy of the world of today we are upheld by faith that the kingdoms of this world will become the kingdom of Christ and that he shall reign forever and ever."

—Article 13, Statement of Guiding Principles⁴

HYMN: "America the Beautiful"

READING:

CHRISTIAN PATRIOTISM⁵

- I am Christian patriot.
- I cherish the traditions inaugurated by the Pilgrim fathers.
- I admire the sturdy stock of the Puritans.
- I have a sense of kinship for all native-born and all naturalized citizens.
- I am love of country, its rivers and forests, its mountains and mines, its fertile soil, lakes and harbors.
- I rejoice in political and religious liberty.
- I appreciate the democratic recognition of the value and the rights of each citizen.
- I am active in caucuses, elections, and other political affairs.
- I never allow partisan passion to destroy loyalty to the government.
- I watch what my representatives do after they have been elected.
- I obey the laws and police regulations and encourage my friends to do the same.
- I am opposed to selfish rivalry among nations.
- I believe that each nation has a unique and valuable contribution to make to world society.
- I am enthusiastic about the character traits

⁴ Commission to Study the Bases of a Just and Durable Peace, Federal Council of Churches.

that make my own nation distinctive among all nations.

I believe that nations should help each other as all work together in building a Christian, world culture.

HYMN: "Thy Kingdom Come, O Lord"

SCRIPTURE: Mark 10:42-45, Acts 17:26, Matthew 28:19, Ephesians 6:10-18

LEADER:

THE NEWER ORDER

"The most important task of the Christian Church in aiding the growth of world order is to proclaim the Gospel. The greatest need of the world is not efficient planning but a recognition of the Lordship of Christ. . . . The Kingdom of God must never be confused with any quest for an earthly Utopia. The task of the Church is primarily concerned with eternal realities which transcend time and which cannot be fully expressed in terms of this world. Material comfort and prosperity will never meet the deepest needs of man. He may gain the whole world and yet lose his own soul." —from—*The Christian Church and World Order*, p. 23⁴

"We need a cause in which we believe, of which we can be proud, and which calls not for the brute in us, of which at heart we are ashamed, but for the finest quality in manhood that is in us. If the enemy speaks of the "new order" we need a "newer order"; if they look years ahead, we should look still further. If the enemy bases his program on power and skill to destroy, hoping to enslave all to his will, we need to base ours on victory to construct and liberate, hoping to enrich the lives of all men, to give human beings their chance to move, not under fear and the whip of a slave driver or at the point of a Gestapo pistol, but to create a world where fears are steadily eliminated, where the 'four

freedoms' and free men and women and little children get the chance at wholesome living that God meant them to have."

Albert E. Beaven in *A Righteous Faith*⁴
READ OR SING: "God Send Us Men Whose Aim 'Twill Be," by F. J. Gillman, or, "My Country, 'Tis of Thee"

PRAYER:

Pray for all peoples everywhere who are seeking to build their lives after the example of Jesus.

Pray for all peoples hurt and impoverished, homeless because of war.

Pray for our country and its leaders that they may be conscious of the will of God in Christ Jesus our Lord.

Pray, finally, that we may each make full use of the capacities of our lives to bring into being a just and a durable peace.

November 19

THEME: *The Christian Home*

If we are to learn to live as Christian citizens we must have Christian homes. If we are to have a Christian community, nation and world, we must have Christian homes.

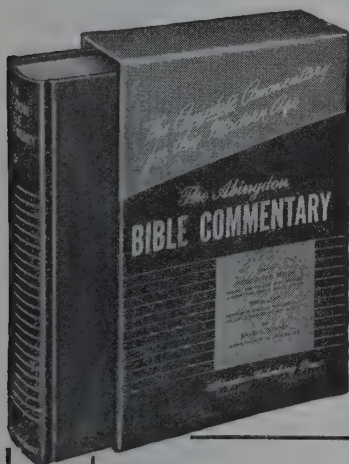
PRELUDE: Have a quartet sing, "O Thou, Whose Gracious Presence Blessed,"⁵ by Benson and Maker.

SONG: "Mid Pleasures and Palaces"

PICTURE INTERPRETATION:

Have the organist play softly the hymn tune *Bullinger* while a young man gives the picture interpretation of "The Workshop at Nazareth" by Main Briggs. Secure a large reproduction for the worship center if at all possible. The interpretation is to be found in *Christ and the Fine Arts* by Maus.⁶

⁵ Found in *The Church School Hymnal for Youth*, Westminster Press.



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SCRIPTURE: Matthew 19:3-9; 7:24-27 (substitute "home" for "house")

READING:

MOTHER'S LOVE

Her love is like an island
In life's ocean, vast and wide,
A peaceful, quiet shelter
From the wind, the rain, the tide.
'Tis bound on the north by Hope,
By Patience on the West,
By tender Counsel on the South
And on the East by Rest.

Above it like a beacon light
Shine Faith, and Truth, and Prayer;
And through the changing scenes of life
I find a haven there.

—Author Unknown

PRAYER:

God send us a little home
To come back to when we roam—
Low walls and fluted tiles,
Wide windows, a view for miles;
Red firelight and deep chairs;
Small white beds upstairs;
Great talk in little nooks;
Dim colors, rows of books;
One picture on each wall;
Not many things at all.
God send us a little ground—
Tall trees standing round,
Homely flowers in brown sod,
Overhead Thy stars, O God!
God bless, when winds blow,
Our home and all we know.

—Anonymous

QUARTET: "From Homes of Quiet Peace."

Words by Draper, Music by Jackson.⁵

November 26

THEME: Thanksgiving

To the Leader: Here is an opportunity for your worship committee to do some creative planning. There is a wealth of usable material available for a Thanksgiving service. Begin by asking, What do we have for which we should thank God? Probable answers will include: health and strength, homes, schools, friends, church; in keeping with the theme of the month, freedom to worship, freedom of expression, a high standard of living, cultural opportunities through community agencies and the radio, a public library. Each of these can be pulled into a single statement or a paragraph containing several statements.

For instance, Health. I am grateful for health; for good nourishing food and the many people who make it possible, the farmer who grows it, the many who transport it, the salesman who sells it and mother who cooks it; for pure food laws and those who enforce them; for doctors and nurses in my community who seek to cure illness and maintain health; for planned recreation and those who direct it. (Drop the first three words and start with "For Health," add at the close, "Accept our gratitude, O God," and you change the statement to a form usable as a litany.)

Have your committee make its own list and develop its own statements. Let your service be one in which your group expresses gratitude for those things for which they are really thankful.

Plans for a worship center may be very simple or very elaborate; an altar with candles enough to be lighted one by one as each statement is given; an altar piled high with "the fruits of the harvest" and banked by sheaves of grain or shocks of corn. If one thing within your group is being emphasized, an altar in keeping with that should be used, such as, an American flag

(Continued on page 39)

⁵ Published by Harper and Brothers. Other interpretations and pictures of the same scene are also found in this book.

Where are the facts?

Quarterly list of pamphlet materials giving information on various sides of current social issues.

A. Minority Rights, Race Relations

RANDALL, MRS. JOHN HERMAN, JR. *The Voice of Thy Brother's Blood*. An Eleventh-Hour Appeal to all Americans. Washington 6, Women's International League for Peace and Freedom, 1734 F Street, N. W., 1944. 31 p. Single copy \$.10 plus postage.

To Bigotry No Sanction. A Documented Analysis of Anti-Semitic Propaganda. New York 16, American Jewish Committee, 386 Fourth Avenue. Sixth Printing, Completely Revised, April 1944. 80 p.

WECKLER, J. E. and HALL, THEO E. *The Police and Minority Groups*. A Program to Prevent Disorder and to Improve Relations Between Different Racial, Religious, and National Groups. Chicago, International City Managers' Association, 1313 East 60 Street, 1944. 20 p. \$.50.

WYER, SAMUEL S. *Digest of Myrdal's "An American Dilemma"*. (Digest of a 1483 page study, financed by Carnegie Foundation, of race relations in the United States with their international implications. "The most penetrating and important book on our contemporary civilization that has been written.") Columbus 15, The Columbus Council for Democracy, Room 7, 9 East Long Street, 1944. 29 p.

B. War and Peace, Reconstruction

"Address by the Right Honorable W. L. Mackenzie King, Prime Minister of Canada," Westminster, May 11, 1944. Address by Sumner Welles on "The Shaping of the Future," New York, May 18, 1944. *International Conciliation*, Number 401, 493-516, June 1944. New York 27, Carnegie Endowment for International Peace, 405 West 117th Street. \$.05.

BENES, EDUARD. *Czechoslovak Policy for Victory and Peace*. The Fourth Message of the President of the Republic to the State Council on February 3, 1944. London, Czechoslovak Ministry of Foreign Affairs Information Service, 1944. 51 p. \$.50.

CALHOUN, DONALD W. *Conscription and the Four Freedoms*. Anvil Booklets Series, Number 1. New York 7, Plowshare Press, 5 Beekman Street, 1944. 10 p.

The Chaplain Serves. Chaplain Activities, 1943. A narrative and factual report covering the activity of the Chaplain Corps, as coordinated by the Chief of Chaplains, for the calendar year 1943. Washington, Office, Chief of Chaplains, Army Service Forces, United States War Department, 1944. 77 p.

"Children and Young People in Wartime Communities." *Social Action*, 10:444, June 15, 1944. \$.15.

CONDLIFFE, J. B. *The International Economic Outlook*. New York 5, The Committee on International Economic Policy in cooperation with Carnegie Endowment for International Peace, 18 Pine Street, 1944. 30 p. Free.

HOOKS, JANET M. *British Policies and Methods in Employing Women in Wartime*. Washington, United States Government Printing Office, 1944. 44 p. \$.10.

HUTCHISON, KEITH. *Freedom of the Air*. Are we prepared to open our skyways to other nations? Can a mad scramble for the postwar air lanes be avoided? Is an international air police force desirable? Public Affairs Pamphlets Number 93. New York 20, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1944. 31 p. \$.10.

International Safeguard of Human Rights. New York 18, Commission to Study the Organization of Peace, 8 West 40th Street, 1944. 24 p.

JOHNSON, DALLAS. *Facts and Tips for Service Men and Women*. Public Affairs Pamphlet Number 92. New York 20, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1944. 32 p. \$.10.

LIVINGSTON, J. A. *Reconversion—The Job Ahead*. Public Affairs Pamphlet Number 94. New York 20, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1944. 32 p. \$.10.

"Measures to Promote International Law and Order," proposed by the United States Chamber of Commerce. "The Bases of Lasting Peace," Declaration by the American Federation of Labor. "United States Foreign Policy," Speech by Secretary Hull, April 9, 1944, and Other Department of State Papers. "The Americas and World War II," a Chart issued by the Pan American Union. *International Conciliation*, Number 40, 385-429, May 1944. New York 27, Carnegie Endowment for International Peace, 405 West 117th Street. \$.05.

Memorandum of the New York Dinner on Transition Price Controls. National Policy Memoranda, Number 30. Washington 4, National Policy Committee, 1202 National Press Building, 1944. 21 p. \$.25.

Memorandum of the Washington Dinner on the Public and the State Department. National Policy Memoranda, Number 31. Washington 4, National Policy Committee, 1202 National Press Building, 1944. 25 p. \$.25.

The Peace We Want. Community Activity and Discussion Guide. New York 18, Commission to Study the Organization of Peace, 8 West 40th Street, 1944. 20 p. \$.10.

PIDGEON, MARY ELIZABETH. *A Preview as to Women Workers in Transition from War to Peace*. Washington, United States Government Printing Office, 1944. 26 p. \$.10.

Post-War Relations with the British Commonwealth of Nations. Problem XV. Boston 8, Universities Committee on Post-War International Problems, 40 Mt. Vernon Street, 1944. 34 p. \$.05.

"The Strength and Weakness of the Pacifist Position as Seen By American Philosophers." Reprinted from *The Philosophical Review*, 125-144, March, 1944. New York 7, Plowshare Press, 5 Beekman Street, Room 1025, 1944.

The United States and Postwar International Organization. Statements by various

organizations. Primarily for study group use, to accompany the guide to community activity and discussion, entitled *The Peace We Want*, recently issued by the Commission to Study the Organization of Peace. 8 West 40th Street, New York, 18, 1944. 17 p.

"Universities Committee on Post-War International Problems." Summaries of Reports of Cooperating Groups on "Strategy for Peace," "Method and Stages of Settlement," "Treatment of Germany," "Organization for Security," and "Relief and Rehabilitation." *International Conciliation*, Number 401, 437-490, June 1944. New York 27, Carnegie Endowment for International Peace, 405 West 117th Street. \$.05.

What War-time Patterns of Government Should Continue into the Peace? Unions, Management and Government after the War. Reports of Sessions in Philadelphia and Cleveland. National Policy Reports, Number 23. Washington 4, National Policy Committee, 1202 National Press Building, 1944. 26 p. \$.25.

WILCHER, DENNY. *Conscientious Objectors in Prison*. Reprinted from *The Christian Century* by special permission. New York 7, War Resisters League, 5 Beekman Street, Room 1025, 1944. \$.01.

WINSLOW, C. -E. A. *International Organization for Health*. New York 18, Commission to Study the Organization of Peace, 8 West 40th Street, 1944. 32 p. \$.10.

World Trade and Employment. Report from the Advisory Committee on Economics. New York 5, Committee on International Economic Policy, 18 Pine Street, 1944. 21 p.

C. Miscellaneous

American Economic Interests in the Far East. Report of a Session of the Philadelphia Group, Philadelphia, Pennsylvania, May 23, 1944. National Policy Reports, Number 24. Washington 4, National Policy Committee, 1202 National Press Building, 1944. 20 p. \$.25.

The British Commonwealth and Empire. New York 20, British Information Services, an Agency of the British Government, 30 Rockefeller Plaza, 1944. 31 p. Free.

CHAMPLIN, MILDRED WILDER. *Practicum in Training for Adolescent Leadership*. A Plan for Relating Education to the Social Process, Prepared during June 1942, College Faculty Workshop, Albany, New York, under the Auspices of the Committee on Teacher Education Association of Colleges and Universities of the State of New York. Blair, Nebraska, Lutheran Publishing House, 1944. 24 p. \$.25.

The Church and Industrial Relations. Philadelphia 7, Department of Social Education and Action, Board of Christian Education, Presbyterian Church in the United States of America, 1944. 32 p. Free.

In Defense of Our Liberties. A Report. New York 10, American Civil Liberties Union, 170 Fifth Avenue, 1944. 79 p.

STURZO, DON LUIGI. "The Catholic Church and Christian Democracy." One of the foremost political philosophers of the Roman Catholic Church writes a rare and important history of the growth of democratic movements within the church during the last century and a half. *Social Action*, 10:542. May 15, 1944. \$.15.

New Books

Christianity and Democracy. By Jacques Maritain. New York, Charles Scribner's Sons, 1944. 98 p. \$1.25.

Slavery and Freedom. By Nicholas Berdyaev. New York, Charles Scribner's Sons, 1944. 271 p. \$2.75.

Protestantism. A Symposium. Edited by William K. Anderson. Nashville 2, Commission on Courses of Study, The Methodist Church 1944. 282 p. \$2.00.

A Panel Book Review

Christian education is going to succeed or fail, not only on what it is, but also on the "climate" of the world in which it operates. This month we are holding a sort of Book Review Panel and inviting the authors of two recent books and the editor of a third to come to this platform and share with us their deepest convictions as to that world. The authors will be the "participants."

First, we will have Dr. Maritain, formerly of France, now living in New York, lecturer on philosophy in six countries. The "heart" of his message is in the proposition that the most serious weakness in our modern democracy is this: while it has its roots historically in Christianity, it has had its most recent developments apart from the Christian Gospel. There, he says, lies the tragedy of our times, and our opportunity, if these two can "recognize each other and become reconciled," for the chances of each depend upon the other. The chapter on what "evangelical inspiration" has meant to the democratic social movement and what the movement will lose if the idea of universal brotherhood rooted in this "inspiration" is lost, is exceptionally strong.

Prof. Maritain believes, of course, in the importance of the individual, but in this small book he makes what happens to society very important.

Berdyaev, the Russian religious philosopher, goes all the way out on the opposite limb. To him, the individual is the thing. He sets up what he calls "an aristocratic interpretation of personality, freedom and creativeness" and puts at the center of his thinking "human personality, the personality of the least significant of men." With his feet solidly on that base he swings a doughty sword at everything that "enslaves" personality, even against our ideas of God, Nature, Society, Civilization, the State, Revolution, Beauty and Art. The very nature of personality is such "that to whatever extent empirical man enters as a part into any part of any natural or social whole,—his personality is left outside this subordination of the part to the whole."

Each of these books strongly underlines a point of view that must be reckoned with in the years to come. The individual and the social mass, the state and the federal government, nationalism and internationalism, denominationalism and the inter-church movement—these have not settled their differences with each other in our world yet. And Christian education is now heading into a quarter century in which this issue will be

joined on many fronts. What about the Protestant framework from within which we must work at this problem?

The symposium under the name *Protestantism* in our panel is a good answer. Facing the profound problems of our times, every Protestant would do well to dip into the ten historical chapters on the high spots between "Was the Reformation Needed?" and the new sects of today. The second section includes Protestantism's cardinal principles and its relation to such matters as the Bible, theology, worship, preaching, even music, and the open mind. The third section on opportunities covers the world in its major areas. The "heart" of this book is in its ability to impart a robust and intelligent appreciation of Protestantism. In dealing with the problems ahead we need to reckon with the essential meaning of Protestantism in our world. Protestantism has a base from which we can all work—a high regard for the individual, a growing and realistic sense of the meaning of the social whole, and an emerging program by which both these precious values can be brought together. When Protestantism moves at the same time toward a world organization and to a vigorous and realistic handling of large-scale social problems, it is getting more involved in this conflict between the individual and society than appears at the moment. Christian education is just now increasingly fitted to make a unique contribution in the years to come. For this let us all get ready. (The "panel" is adjourned.)

P. R. H.

✓ **They Told About Jesus.** By Ethel Cutler. New York, The Womans Press, 1943. 120 p. \$2.00.

A most intriguing little book. Here is the story, simply and effectively written, of how the gospels came to be. The sources upon which the four evangelists drew, their own especial gifts, their dearest hopes—all of these Miss Cutler weaves into a rich tapestry whose pattern is the more beautiful for the inspection of its details. The tortuous paths of New Testament scholarship are here; but so broadened, marked, and landscaped that the wayfaring man though a fool shall not err therein. The book, warm in spiritual devotion, popular in form, evidencing a sound but unobtrusive scholarly background, will open new understandings of the gospels.

Along with the earlier *One Prophet—and Another* and *One People Among Many* the book will contribute greatly to the understanding of the Bible. Some minor questions might be pressed here and there. Precisely what "tawdry bits" are observable in Matthew's gospel (p.82)? The Matthewan and Lukan accounts of the lost sheep in the flock of the hundred do not seem to be as definite as the writer makes them. But these are only minor criticisms of a book greatly needed and imaginatively written.

G. E. K.

The Church of the Brethren and War. 1708-1941. By Rufus D. Bowman. Elgin, Illinois, Brethren Publishing House, 1944. 348 p. \$2.50.

The Church of the Brethren, whose members were formerly known as Dunkers, has given an unbroken testimony against participation in war since its founding in 1708. This opposition is based on New Testament grounds. Dr. Bowman, in this scholarly but very readable book, goes to primary sources to show how the Brethren, individually and as a group, have refused to take part in wars, both in Germany in the early days and in this country through the American Revolution, the Civil War, and World War I. He outlines also the conferences with officials of the United States Government, held by this church in cooperation with other historic peace churches, which brought about the National Service Board for Religious Objectors.

This is a factual statement which has no trace of sentimentality but points out the inconsistencies and weaknesses of the church's stand as well as its strengths, and asks some pointed questions regarding future policy. There are clear and concise chapter summaries for those who do not wish to read all the supporting evidence.

L. W.

✓ **Revivalism in America.** By William Warren Sweet. New York, Charles Scribner's Sons, 1944. 192 p. \$2.00.

An historical examination of revivalism in America has been needed for some time, and because it meets that need, this is a significant book. Marked by competency of scholarship as it is, the book is one which both the supporters of revivalism and those antagonistic to it should carefully examine, for in its careful accounting of historical development the study points out the weakness of American revivalism as well as its contribution to American life.

Revivalism's major contribution has been the individualization of religion. Religion to be vital must not lose the personal and individual emphasis. On the other hand it must not do as revivalism has often done, ignore the sins of society.

The American stage was set for revivalism by the transplanting of society into a new world and the crudities of life which resulted. A majority of the people who colonized the eastern seaboard came from the lower stratum of society. The church had a comparatively small percentage of the population in its membership prior to the nineteenth century. Religion was at an extremely low ebb during those early years. The place the early settlers gave to religion has been overestimated.

Revivalism developed out of the effort to adapt religion to the peculiar American needs. It was unique and not, as some suppose, an extension of the English revivals of Wesley and Whitefield, although Whitefield

came to have a wide following in America. The author has four descriptive chapters on America's revivals, the men who made them, and the sermons they preached. The various types of revivals are treated.

Revivalism had a number of by-products: controversy and division among the churches, the lowering of the level and dignity of worship, over-emphasizing the emotional and underestimating the rational element in religion, extension of the facilities for higher education, impetus to the reform movements of the late eighteenth and the early nineteenth centuries, and the initiation of a great number of benevolent and missionary activities.

Conditions which gave rise to the early revivals and camp meetings passed away. Cultural status among both laity and clergy became higher. Revivalism in the twentieth century has been largely the forte of the sects. The established denominations have placed less and less emphasis upon personal religion because of their interest in social problems. Religious themes of the modern era have been impersonal. This fact, supported by the emphasis upon Christian nurture and the suspicion held toward emotionalism, has discredited the old revivalism.

I. K. B.

The Enjoyment of the Arts. Edited by Max Schoen. New York, Philosophical Library, 1944. 336 p. \$2.00.

Many a person has dreamed of going back to school and taking all the courses in the arts for which he had no time before. This

book will help such a person glimpse the spirit and content of courses of this kind if taken under distinguished critics in many different universities. "The arts" is broadened to include not only painting, sculpture, architecture, industrial design and music, but also poetry, drama, the novel, motion pictures, and criticism. Discussions of each of these subjects from a thoroughly modern point of view open enchanting vistas of areas of knowledge which will enrich life and broaden understanding.

L. W.

The Quest for God Through Faith. By Phillip Henry Lotz. Wyoming, Illinois, Press of the Post-Herald, 1944. 86 p. Paper \$1.00 Cloth \$1.50

This book is one in a series by the author and may be used by itself or in connection with and supplementary to his *Quest for God Through Worship* and *The Quest for God Through Understanding*. Dr. Lotz presents here a deeply religious credo for modern living, radiant in hope, positive, triumphant. The book will be of great value for both private devotions and as resource material for public worship and group discussion. It should be especially helpful to young people. Special features are sections containing confessions of personal faith by twenty well known contemporary religious leaders and the creeds of several contemporary organizations. The book is highly recommended for church school teachers and youth leaders.

H. J. S.

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Ethel Cutler

Author of **ONE PROPHET-AND ANOTHER**
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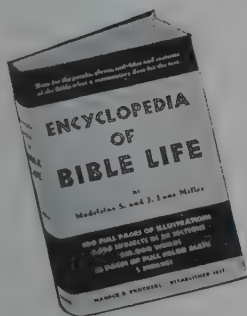
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Life in the Larger Parish. By Margaret J. Harris. New York 11, Department of Town and Country Work, The Methodist Church. 87 p. \$35.

A most interesting story of the building of a program of Christian education and service for an area of 175 square miles, which in 1942 contained 1,393 people and seven Protestant churches. It is a story of a change of the spiritual vision of a people from bare-

ness to richness. Leaders from communities where the population is sparse and scattered will find encouragement in this story.

These things stand out in this story: the faithful service of a director of Christian education, the support of the public schools, and the patient effort to persuade the people themselves to share the responsibility. Finally, one wonders why even in wartime it was necessary to close such a worthy project of Christian service.

I. K. B.

Strictly Confidential. By Alice M. Hustad. Minneapolis 15, The Board of Parish Education, 1944. 102 p. \$1.50.

Strictly Confidential is a book mothers will want to leave around, earnestly hoping that their adolescent daughters will read it because they have not been told, "It is good for you." Any young girl of average intelligence and ordinary advantages, taking the contents of this book seriously, is assured of good health, charm, vocational success and a real spiritual life.

The book deals in a positive inspirational manner with the psychological moods of adolescence, ways to secure "dates," the dangers of low standards of conduct and problems involved in choosing a college and a vocation. All is permeated with spiritual teaching and an appreciation of the Christian Church. A well classified biography, a glossary and poems add to its usefulness.

Perhaps \$1.50 could never be spent more wisely than a gift of *Strictly Confidential* to daughter, niece or friend. No doubt, the boys will read it too and certainly be helped by doing so.

M. H. H.

Additional Books Received

* **DISCIPLINE FOR TODAY'S CHILDREN AND YOUTH,** by George V. Sheviakov and Fritz Redl. Washington 6, Department of Supervision and Curriculum Development of the National Education Association of the United States, 1944. 64 p. \$50.

KEY TO THE GOSPELS WITH MAP OF PALESTINE AT THE TIME OF CHRIST, by William H. Radcliffe. Brooklyn, New York, William H. Radcliffe, 1943. 7 p. \$20.

THE LORD IS MY SHEPHERD, by Robert W. Serviss. Elgin, Illinois, David C. Cook Publishing Company, 1944. 18 p. \$25.

* **SOLDIERS' BIBLES THROUGH THREE CENTURIES,** by Harold R. Willoughby. Chicago, University of Chicago Press, 1944. 16 p. \$1.00.

* **TOWARD A NEW CURRICULUM.** Extend-

ing the Educational Opportunity of Children, Youth, and Adults. 1944 Yearbook, Washington 6, Department of Supervision and Curriculum. Development of the National Education Association of the United States. 192 p. \$2.00.

* **YOUR DADDY DID NOT DIE,** by Daniel A. Poling. New York 17, Greenberg, Publisher, 1944. 148 p. \$2.00.

* **PAPA WAS A PREACHER,** by Alyene Porter. New York, Nashville, Abingdon-Cokesbury Press, 1944. 167 p. \$1.75.

* To be reviewed.

He, Who Walks in Love

(Continued from page 19)

of our search was greatly interested. "Go," he said, "and search diligently for the young child and when ye have found him, bring me word again that I might come and worship him also."

THIRD WISE MAN: But have no fear. We have since been warned in a dream that Herod is a cruel and wicked man and fears for his throne. Already, we have plans to return to our country another way. We depart now to spread the word that we have witnessed the birth of the One who will bring an end to darkness.

MARY: May the Lord bless thee and keep thee safe on thy return journey.

(**WISE MEN bow deeply, turn and depart.**)
JOSEPH: (*Quickly*) Mary! We must make haste and leave this place at once!

MARY: (*Bewildered*) Joseph, I do not understand.

JOSEPH: I too, had a dream. Last night the Angel of the Lord appeared before me. "Arise," he said, "and take the young child and His mother and flee."

MARY: (*Dismayed*) But, Joseph, where could we go?

NYONE: (*Stepping out from shadows*) Oh, that I were free, Mary, to take thee to my people in Egypt! They would take thee in and love thee—even as I love thee!

JOSEPH: (*Exclaims*) Aye, Mary, Egypt! It was thus the Angel spake. "Flee into Egypt," he said, "for Herod will seek the young child to destroy him."

(**MARY ponders this for an instant then turns to NYONE, radiant love shining in her face.**)

MARY: "He, who walks in love may wander far, yet God will bring him where the blessed are." Ah, Nyone, thou hast indeed walked in love and from this hour thou art free! (*Reaches down for bag of gold.*) Here is thy ransom. Gold sufficient to ransom nine and twenty slaves. But what would God's son with gold! He came to ransom souls. Give to thy master the required sum and return thou to depart with us this night—into Egypt!

(**NYONE falls on her knees before manger, clasping gold, bowed in worshipful attitude. Soft blue light illuminates Nativity scene. Light in Sanctuary remains out while soloist sings "CHRIST, I DO ADORE THEE" from "The Seven Last Words" by Theo. DuBois.**)

Curtain or Black-out

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What's Happening

First International Workshop in Visual Education Held

CHICAGO, Illinois. Leaders of 25 denominations from 26 states, Washington, D. C., and Canada, gathered at North Park College the week of August 25 to September 1 in the first international workshop in visual education for church workers ever held. The director of the workshop was Dr. Mary Leigh Palmer, Associate Director of Visual Education of the International Council of Religious Education.

The workshop was especially significant for the future of visual aids because of the representative character of the participants. Many were official representatives of denominations and of state and city councils of churches. Included were national and regional directors of visual education, leaders of children's work, youth work, adult work, leadership education, vacation schools and weekday schools. There were also church school administrators, pastors, district superintendents, directors of religious education, as well as editors, missionary educators, professors, publishers, state and regional directors and laymen. A total of 185 persons were in attendance.

The workshop provided an opportunity for a significant type of cooperation between commercial agencies handling visual aids and religious educators. Motion picture films and slides were available for review from a number of distributors. Projectors and skilled projectionists to teach the use of equipment were supplied by such agencies as Bell and Howell, Ampco, Victor Animatograph, DeVry, Society of Visual Education, Spencer Company, Eastman, and R. C. A.

At the opening session of the workshop, Dr. Stephen Cory addressed the group on the use of visual aids in schools and Dr. Roy C. Ross, presented the program and plans of the International Council in this field.

The program of the Workshop began each day with a round-table discussion organized and conducted by Rev. Frank Lindhorst. The functional work groups each morning included "Visual Method with Children," led by Mrs. W. M. Hubbard; "Visual Method in the Local Church" led by Rev. William Hockman, and groups on national denominational programs, regional programs, and denominational bookstore distribution, led by Dr. Arthur O. Rinden, Rev. Frank A. Lindhorst and Rev. William L. Rogers, respectively.

Work groups practiced writing script, making motion pictures and taking pictures for 2x2 slides. Mrs. August Beck directed the production of non-photographic visual aids.

There was enthusiastic demand for a second International Workshop in the summer of 1945, and for regional workshops of a similar nature as soon as provision can be made for them. A report of the Workshop will be made available.

Yale School of Alcohol Studies Holds Second Session

NEW HAVEN, Connecticut. The 1944 Session of the Yale University School of Alcohol Studies, held under the auspices of the Department of Applied Physiology, July 8 to August 4, embraced in its student body 147 men and women from the United States and Canada, as compared with an attendance of 79 at the first Session in 1943. The 1944 student registration included physicians, educators, officials, social workers, students, church and moral leaders, liquor representatives, and others.

The Director of the School was Professor E. M. Jellinek, Sc.D. of the Institute of Applied Physiology of Yale University. The Section on Alcohol Studies of this Institute has for some years been both accumulating and creating a vast amount of authoritative knowledge of the alcohol problem. The purpose of the summer School of Alcohol Studies is to make this fund of significant knowledge available for wide social use.

Every phase of the alcohol problem was carefully and exhaustively explored. A distinguished faculty drawn from several universities, hospitals, and social and governmental agencies gave facts and understanding of the physiological, psychological and social effects of alcoholic beverages. The School focused its attention, to a degree some in attendance thought extreme, upon the problem of the excessive drinker. The consensus of the School leadership is that an average of at least one in twenty drinkers is an alcoholic. This represents a total of about 600,000 in the United States at the present time. Dr. Jellinek pointed out that science has found no way to determine or distinguish who or what sort of drinker may or may not become an alcoholic. To view alcohol in terms of the alcoholic is, for many students at least, to catch unmistakable implications in favor of abstinence in the ever present debate between moderation and abstinence.

One of the lectures was on "Analysis of Wet and Dry Propaganda," given by Dwight Anderson, LL.D., of the Medical Society of the State of New York. He found that propaganda on both sides loses its effect by over-zealous appeal, extreme statements, and failure to talk in every-day vernacular. Among other notable lectures were those on "Alcohol and Crime," "The Legal History of Prohibition," "Philosophy of the Temperance Movement," "Alcohol and Highway Traffic," "The Economic Aspect of Alcohol in Modern Society," and "Activities of the Churches in Alcohol Education."

The challenge of the alcohol problem to religious education is at least four-fold:

1. To help those who do not now use alcoholic beverages (and this means especially youth) to discover inner resources so

they will stand on their convictions against social drinking.

2. To help the present moderate drinker to evaluate what he is doing in the light of its possible consequences upon himself, and of its likely consequences to others. For example, one out of every five traffic accidents involves persons who have been drinking.

3. To reeducate, or rehabilitate, the excessive drinker. This involves the reeducation of the average person toward him, so that he may be thought of as one who is sick.

4. To discover and promote social forms for the prevention of drinking, such as wholesome leisure time activities, and the control of the liquor traffic.

(Compiled from reports by Cameron P. Hall and Fred D. L. Squires.)

City Studies Problems of Democracy

COLUMBUS, Ohio. The Columbus Council for Democracy has been organized by citizens of Columbus, Ohio "to disseminate educational material and sponsor community plans and programs for better racial and religious understanding and tolerance." The President is Ray S. Reinert, and the vice president Roy A. Burkhart. It is a non-political and non-profit organization. The Council was formed by members of the dominant or majority groups who recognized that if the rights of any race or individual are in danger, the rights of all are jeopardized.

The Columbus Council is especially interested in the race question. Committees study the various phases of racial and religious intolerance in Columbus, causes and sources of rumor mongering, and have appointed, with the Mayor, a Citizens Committee to which people of all races may turn when race relations are not working smoothly.

The Council has sent study materials to the public and parochial schools, which have started a program for better racial and religious understanding. Other elements of its program include: newspaper advertisements, radio, films and projectors made available with operator for churches, schools, organization and group meetings. The Council also sends pamphlets for teaching guides and general education to individuals and groups, furnishes resource material to libraries, and publishes a quarterly Bulletin. The materials so far prepared may be obtained by writing to the Columbus Council for Democracy, 9 E. Long St., Columbus 15, Ohio.

Dr. Weston Serves Forty Years with Congregational Society

BOSTON, Mass. DR. SIDNEY A. WESTON has completed forty years of service with the Congregational Publishing Society. He went to the Society as Assistant Editor in 1904, became Managing Editor in 1909, Editor-in-chief in 1915, and Business Manager in 1921. His present title is General Secretary and Editor. During his term of service as Business Manager a debt of nearly \$200,000 was paid in full. The Pilgrim Press has published books which have gained national and international fame, as well as the ongoing literature for the denomination. Dr. Weston has himself written a long list of books and texts, many of them for young people. He was one of the leaders in the organization of the International Council of Religious Education in 1922, and in the formulation of plans for the *International Journal of Religious Education*.

Dr. Goodrich Gates Takes Pastorate

CHICAGO, Ill. DR. GOODRICH GATES, for the past seven years Field Director for the Chicago Presbytery, Board of Christian Education of the Presbyterian Church in the U. S. A., has become pastor of the First Presbyterian Church of Asbury Park, New Jersey. During his youth Dr. Gates was for twelve years a member of this church. He plans to continue his active interests in various phases of the International Council work.

Miss Steer Takes New Position

PHILADELPHIA, Pa. MISS MARY AMELIA STEER, recently Associate Director of Adult Work for the Presbyterian Church in the U. S. A., has joined the executive staff of the Save the Children Federation. She is now located in New York, with the American Branch of the International Union, which has headquarters in Geneva. The Federation is instrumental in the relief and welfare of underprivileged children in this and other countries. Before the war twenty-six countries had membership in this organization.

F. L. Gibbs Goes to Allegheny County

PITTSBURGH, Pa. DR. F. L. GIBBS, formerly Field Secretary of the Service Men's Christian League, has become Director of Christian Education for the Council of Churches of Allegheny County, Pennsylvania. In addition to his responsibility he will serve as a member of the faculty of the University of Pittsburgh. He succeeds Dr. FRED H. WILKENS, who has joined the faculty of Colgate-Rochester Divinity School.

Dr. Gibbs was Executive Secretary of the Board of Christian Education of the Methodist Protestant Church, with headquarters in Pittsburgh, from 1933-1940. For the two years following he was Director of Young Adult Work for The Methodist Church. His contacts with army and navy chaplains, in connection with his work with the Service Men's Christian League, will be valuable background in planning a program for returning service men.

Town and Gown Unite in Leadership Education

CHARLOTTE, N. C. A significant experiment in leadership education is being undertaken at Charlotte, North Carolina. The churches of the city, on an interdenominational basis, and the local Presbyterian college for women, Queens College, are co-operating in adding a professor of religious education to the faculty of the College. This professor will have charge of a leadership education program not only for the college students but also for the teaching staffs of the local churches. Miss Mary Louise Woodson, formerly Director of Young People's Work for the Synod of North Carolina, has been selected to guide the program.

The program of leadership education will be as follows:

1. A through-the-year schedule of leadership schools and classes under the joint sponsorship of the colleges and the churches of the city on an interdenominational basis. The staffs will be drawn from the faculty of Queens College, local professional workers, and some teachers from outside. It is to be a continuous program meeting once or twice a week with courses planned over a period of years. All Sunday school workers of the city, regardless of denomination, will have the privilege of sharing in these courses. The Curriculum Committee is planning for three schools the first year.

2. A carefully formulated scheme of apprenticeship service whereby young or inexperienced persons work in the capacity of an assistant to an experienced and skilful leader. Miss Woodson will seek to have each student of the College, both boarding and day students, find her place in some church in the community and there obtain laboratory experience in church work. These students may also help with vacation Bible schools, in mission work, and in other ways. It is believed that this will be good pre-professional training for those who decide to continue study and do professional work in religious education. It will also prepare college students to undertake intelligent voluntary lay leadership in the local churches back home.

3. College curriculum courses in religious education and Bible for students. Miss Woodson will be an addition to the department of religion and philosophy, but it is expected that she will teach only one or two courses a year in order to give time to the community work.

The local churches of Charlotte are including sums in their budgets to cover the cost of this program.

Leaders from the denominational boards of Christian education are much interested in this plan, and an advisory committee is being formed which Dr. Patrick H. Carmichael of the Presbyterian Church and Dr. J. Fisher Simpson of the Methodist Board have agreed to join. Dr. Carmichael has written: "It is my conviction that Queens College, through its participation in this project, is entering a field of unlimited possibilities supremely the function of the church-related college. If this piece of pioneering is done well, it will not only serve Charlotte and its environs but every community into which the college students go."



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Convocation on Church in Town and Country to be Held in Elgin

New York City. The annual National Convocation on the Church in Town and Country will be held at Elgin, Illinois November 14-16, 1944, under the auspices of the Committee on Town and Country of the Home Missions Council, the Federal Council of Churches, and the International Council of Religious Education.

Rural ministers and lay leaders from twenty-five denominations and all regions of the country will participate in sixteen commissions to consider the current tasks of the rural church. Addressing the Convocation will be Dr. Henry S. Randolph of the Board of National Missions, Presbyterian Church in the U.S.A., and Dr. H. H. Bennet of the U. S. Department of Agriculture. Plans for the program of general sessions include a general discussion of the question, "How can the local church assist young people to become farm owners?" Consideration will be given to the relation of the city church to the country church. There will be a symposium to which ministers' wives and adult lay leaders and young people will contribute. Representatives of all the national farm organizations and of federal and state government agencies have been invited to participate.

Anyone interested in the church in town and country may attend the Convocation.

Coming Events

(Meetings of Interest to Leaders in Religious Education)

For October dates see the September issue of the *International Journal*, page 39. For Missions to Christian Teachers, see page 16 of this issue.

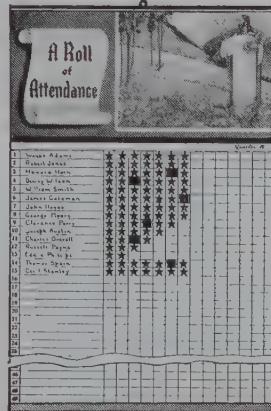
NOVEMBER

- 1-2 Semi-Annual Meeting, Cooperative Staff, West Virginia Council of Churches, and
- 2-3 Annual Meeting, West Virginia Council of Churches, Charleston
- 3-5 United Christian Youth Conference of West Virginia, Charleston
- 12 World Order Sunday
- 13-15 Annual Meeting, Board of Christian Education, Church of the United Brethren in Christ, Otterbein College, Westerville, Ohio
- 14-16 Annual National Convocation on the Church in Town and Country, Elgin, Illinois
- 14-16 Biennial Assembly, United Council of Church Women, Columbus, Ohio

Is your church saving money for a new church school building, or for remodelling the one you have? The *Journal* next month will carry special articles and illustrations on standards for church school plants, how to make the most of what you have, and how to plan for future new building.

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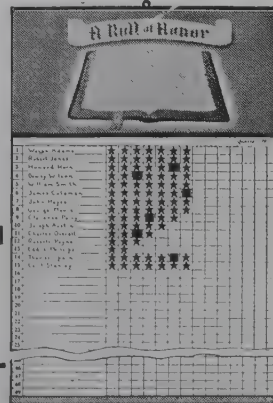
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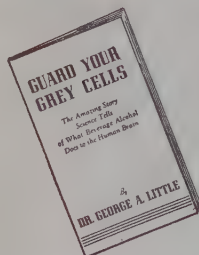
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Presbyterians Get Music Director

PHILADELPHIA, Pa. MR. JOHN MILTON KELLY has been appointed as Director of Music for the Board of Christian Education of the Presbyterian Church in the U.S.A. Mr. Kelly will visit among churches and summer conferences, endeavoring to promote a better understanding of music in worship. His plans include the enlistment of children, youth and adults in choirs, the holding of choir festivals and music forums, and the development of special aids to choir directors. Mr. Kelly has been since 1937 head of the Department of Sacred Music at the San Francisco Theological Seminary. He taught for eight years at Westminster Choir College and has served as minister of music in several churches.

July 1; additional work with service men, to be conducted under the guidance of a full department; an extended financial campaign to underwrite these activities; and extra work in temperance and religious education.

Leaders of the council paid high tribute to the services of John Davidson, Presbyterian elder, who has served the council for several years as treasurer, field representative, and radio committee chairman. Mr. Davidson is widely regarded as the man who has built up the work so that the present expanded activities are possible.

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Rhode Island Council Expands Work

PROVIDENCE, R. I. ARTHUR E. WILSON, pastor of Beneficent Church, Providence, was reelected president of the Rhode Island Council of Churches at its annual meeting. Plans for expanded work include the full-time services of an executive secretary, Earl Hollier Tomlin, who began work

Films for Church Use

Recommendations by the Committee on Visual Education of the International Council of Religious Education.

The following materials are available through the denominational publishing houses, members of the Religious Film Association. Names and addresses may be secured from the Association headquarters, 297 Fourth Ave., New York 10, N. Y.

A Challenge to Democracy. 20 min., 16mm. Sound. Color. Service charge \$2.00.

An interesting and unbiased study of the internment camps for Japanese operated by the War Relocation Authority, this film, produced by the WRA, is in itself an example of democracy in action. Noting that two-thirds of the interned Japanese are American citizens, the film calls them "unwounded casualties of the war." The film shows the conditions under which these Americans are forced to live and the contributions they have made to their country: improvement of the land, growing of food, scientific discoveries, and purchase of war bonds. Scenes also show Americans of Japanese ancestry in the U. S. Army and many who are working in war plants after being approved by the F. B. I. Useful in Sunday evening services, forums, and study of race relations.

Content: EXCELLENT: Technical Quality: GOOD.

High Stakes in the East. 11 min., 16mm. Sound. \$1.50. Color, \$3.00.

A picture presenting the importance of the Netherlands East Indies (especially Java) to the peace and wartime economy of Europe and America. Shows the land, people and industries, indicating why Japan seized this territory. Ends with a war "flavor," expressing confidence in the defeat of the Axis. Except for the war emphasis, has good value as background for mission study since it shows the importance of little known areas in which missionaries work. Useful in connection with 1944-45 mission studies on South East Asia.

Content and Technical Quality: EXCELLENT

Thanksgiving Films

The Pilgrims. 3 reels (45 min.) 16mm. Silent, \$6.00. **The Puritans.** 3 reels (45 min.) 16mm. Silent, \$6.00.

Both of these films are educational materials produced by the Yale University Press as part of the Chronicles of America Photoplays series. The emphasis is on the historical rather than the religious approach.

The Pilgrim Fathers. 20 min., 16mm. Sound. \$3.00.

A British-made historical film picturing the background in England from which the Puritans fled. Includes Mayflower Compact and peaceful relations with the Indians.

Puritans of Massachusetts Colony. 23 min., 16mm. Sound. \$3.50.

An interesting but rather loosely integrated series of scenes of the everyday life of the early Puritans.



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Young People Employed by United Movement

CHICAGO, Ill. MARCENA IDLE MOORE will begin a year's subsistence service for the United Christian Youth Movement beginning September 15. Her major task will be to contact local communities and stimulate interest on behalf of Christian cooperation among young people. General direction of her work will be given by the state youth councils.

Mrs. Moore received her training at the Presbyterian School of Christian Education in Chicago. For the past two years she has been director of religious education at the Riverside Presbyterian Church, Riverside, Illinois. She is an able speaker and a very competent leader of youth. Arrangements for her fall and winter schedule are nearing completion.

Fifteen young people spent at least part of the past summer visiting youth conferences to spread the idea of Christian cooperation through the United Christian Youth Movement. Sixty-five conferences were visited by these young people, and reports of their work are excellent.

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October, 1944

AMPRO

Program Announced for American Education Week

WASHINGTON, D. C. "Education for New Tasks" is the theme for the twenty-fourth annual observance of American Education Week, November 5-11, 1944. The daily emphases are as follows: Sunday, November 5, "Building World-wide Brotherhood," Monday, "Winning the War," Tuesday, "Improving the Schools for Tomorrow," Wednesday, "Developing an Enduring Peace," Thursday, "Preparing for the New Technology," Friday, "Educating All the People," and Saturday, "Bettering Community Life." American Education Week is an opportunity to interpret the role of education in the postwar years as well as the present contribution of the schools to the war effort. Materials for this observance have been prepared by the National Education Association, 1201 Sixteenth St., N. W., Washington 6, D. C.

World Community Day

NEW YORK, N. Y. World Community Day will be observed by thousands of church women of many denominations on Friday, November 3, under the sponsorship of the United Council of Church Women. Problems of relief and rehabilitation, economic independence, and concern for the home front will be discussed. The day's program of study will culminate in a personal commitment, to be signed by those in attendance, to work for an enduring peace. Program material for World Community Day may be secured for ten cents from the United Council of Church Women, 156 Fifth Avenue, New York 10, New York.

Current Feature Films

Americans All (The March of Time) Documentary setting forth sources of interracial tension, presents means taken by groups and communities to combat it. . . . An impressive, effective use of documentary method to present phases of a significant problem. **M, Y, C**

And the Angels Sing (Par.) Betty Hutton, Dorothy Lamour, Fred MacMurray, Raymond Walburn. Comedy, with "swing" musical interludes: how the singing Angel sisters won ambitions by pursuing orchestra leader and the money he had inveigled from one of them. . . . Some areas of spontaneous fun, but marred by use of drunkenness as comedy device to gain ends. *Noisome slapstick in dubious taste.* **M**

Bathing Beauty (MGM) Basil Rathbone, Red Skelton, Esther Williams. Comedy about a song writer who enrolls in girls' school to be near his estranged wife, a teacher there—set against water pageants, ballet, and so on. . . . An elaborate extravaganza in bright colors, with nonsensical plot, rowdy humor, beautiful swimming ensembles. **M, Y**

Bermuda Mystery (Fox) Preston Foster, Ann Rutherford. Melodrama. Police-hindered efforts of private detective to solve series of mysterious murders. . . . Bungling-police motif is done to death here, with weary comic interpolations. *Run-of-the-mill detective film.* **M, Y**

Candlelight in Algeria (British film distributed by Fox) Carla Lehman, James Mason. Melodrama. American girl and British agent involved in intrigue during

secret pre-invasion meeting of allied-French planners. . . . Motivation bogs down too much for first-class melodrama, and characterizations are rather trite. Action between, however, fast, moderately suspenseful. **M, Y**

The Eve of St. Mark (Fox) Anne Baxter, Wm. Eythe, Michael O'Shea, Vincent Price. Drama follows farm boy through training camp experiences, visits home, to fateful decision at gun post during Philippine siege. . . . Perhaps because based on "poetic" play, film has artificial, theatrical air, unreal characters—which clashes with realistic horse play which is frequently inserted. A repetition of "Private Hargrove" and "Bataan," but less convincing. **M, Y**

The Girl Who Dared (Rep.) Peter Cookson, Lorna Grey, Grant Withers. Melodrama. Murders during party on lonely island are solved by lackadaisical insurance investigator. . . . An amateurish sort of detective yarn, with artificial plot devices, many contradictions. **M, Y**

The Falcon in Mexico (RKO) Tom Conway. Melodrama. Private detective follows clues on art plagiarism, murder, to Lake Patzcuaro. . . . Authentic Mexican setting adds value to otherwise routine murder mystery. **M, Y**

Heroes Are Made (Soviet film. Russian dialogue, English titles) Drama extolling deeds of teen-age boys against German counter measures in Ukraine during Red uprising of 1917-18, from autobiography of Ostrovsky, Soviet youth hero. . . . Deft characterizations and use of camera for action make few titles necessary. Makes use of famous Soviet cinema gift for utilizing crowds and montage for impressionistic effect. Blurred photography; otherwise, interesting technically. **M, Y**

The Hitler Gang (Par.) Roman Bohnen, Martin Kosleck, Robert Watson. Melodrama. Pseudodocumentary relation of rise to power of nazis through encouragement by behind-the-scenes industrialists and army officers. . . . A restrained, effective recounting of the assumption of power by nazis, mainly authentic but with imagined sequences dealing with Hitler's personal life. Remarkable make-up and characterizations may lead to acceptance as entirely authentic account. **M, Y**

Johnny Doesn't Live Here Anymore (Mono.) James Ellison, Simone Simon. Farce. Entering marines, young man rents flat to girl, neglecting to mention that many friends have duplicate keys. . . . Despite stilted word and action and baby talk of girl, this is better than average cheaply made farce in that it does not take itself too seriously. **M, Y**

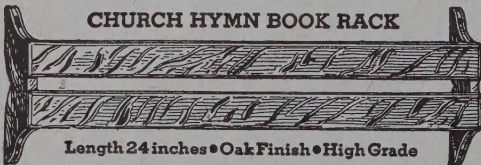
Kansas City Kitty (Col.) Bob Crosby and orchestra, Joan Davis. Comedy centering about Joan Davis as she tries her hand at music publishing. . . . Amateurish, slapstick comedy depending mainly on clowning of radio comedian. **M, Y**

Mr. Skeffington (War.) Walter Abel, Bette Davis, Claude Rains. Drama. Progress of a vain, shallow woman through broken marriage to lonely old age. . . . An expertly done film, but with insufficient motivation to make the characterizations convincing. A bitter portrait. **M**

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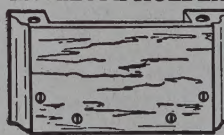
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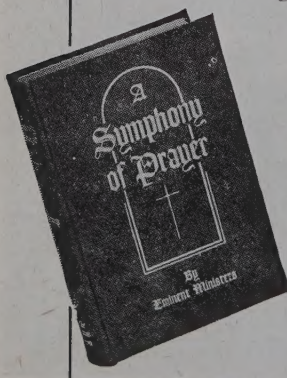
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The Negro Soldier (Army Signal Corps; narration by Carlton Moss.) *Documentary-short* relating Negro achievement in war and peace, its theme that the real Negro enemy is nazism. . . . Designed for showing to Negro troops, this is *laudable* for praise of Negro accomplishments, *incomplete* as significant document, since it omits many of difficulties at home. **M, Y**

A Night of Adventure (RKO) Tom Conway, Audrey Love. *Melodrama*. After freeing client, clever lawyer is almost trapped himself by gangsters who would frame him. . . . A typical detective film with law-court climax. Routinely told sequences which, however, build a logical story. *Of its kind, fair*. **M, Y**

***Once Upon a Time** (Col.) Janet Blair, Ted Donaldson, James Gleason, Cary Grant. *Drama* about a small boy and his pet, a dancing caterpillar, and a cynical man who betrays them but in so doing has his better nature aroused. . . . Based on radio sketch by Norman Corwin, this is *intelligent fantasy*, with gentle overtones of whimsy and satire not immediately apparent. **M, Y, C**

Step Lively (RKO) Adolphe Menjou, George Murphy, Frank Sinatra. *Farce*, with music, based on stage "Room Service." Impetuous producer resorts to unethical ruses to get a show presented. . . . Considerable casual drinking, inane slapstick, noisy dialogue, elaborate ensembles, make this a *boring spectacle*, with regrettable glorification of trickery, etc. **M**

We Must Face Political Issues

(Continued from page 7)

International affairs, industrial relations, racial problems, functions of government, social welfare, as well as "minor morals" must be considered.

While this is essential to inform and inspire individuals in their responsibilities as Christian citizens, the secondary function of these groups on the Washington front is not to be ignored. "Committees on Legislation" cannot speak "for" or "in the name of" the Protestant churches. But they can function—in legislative hearings, in direct approach to Congressmen and administrative officials, in cooperation with or opposition to secular groups—in their own name. Thus they do not claim the authority of the Church as the Catholics do. But because they are on the scene and act from Christian convictions, such committees of Protestant churchmen do occupy a unique position. If they proceed intelligently and without pretense, the Protestant church can attain a new respectability and usefulness to the nation.

A new adventure for the church

From the local unit to the national office, the Protestant church needs serious overhauling in its political program. It is not only that things done in the past were wrong or inadequate. It is also that events move on a vast stage today. A new adventure awaits the church. A few indications of the response to this call have been pointed out. The big job is still ahead. Failure in the field of political action will mean that the social concern of the Protestant church will be either frustrated idealism or the dissipation of good works in barren soil.

Three Little Sisters (Rep.) Mary Lee, Ruth Terry. *Comedy* about small town laundresses who "borrow" unoccupied mansion as home to impress visiting servicemen. . . . A silly story, amateurishly done, crowning with success unethical devices employed by girls to gain their ends. **Y**

Timber Queen (Par.) Richard Arlen, Mary Beth Hughes. *Melodrama*. City slickers and honest lumbermen in conflict over timber holdings. . . . Some magnificent forest shots and interesting details of the methods of lumbering, in a cheap story, artificial, *carried forth mainly by brawls*. **M, Y**

Uncertain Glory (War.) Errol Flynn, Paul Lukas. *Melodrama*. Chase of French criminal, at large at time of nazi occupation, by gendarme; his conversion to patriotism, sacrifice of self to prevent execution of French hostages. . . . *A dramatic, suspenseful chase and battle-of-wits film, resembling previous efforts but still absorbing melodrama, with outstanding performances*. **M, Y**

Youth Runs Wild (RKO) Tessa Brind, Kent Smith, Glenn Vernon. *Melodrama* crowns efforts of ex-soldier and wife to aid adolescents made delinquent by parental neglect, war-time tensions. . . . Serious intent to show that delinquency may result from lack of sympathy, interest on part of parents is nullified by over-melodramatic events cooked up for plot. *Overdone, unreal*. **M, Y**

Senior and Young People's Departments

(Continued from page 27)

draped behind an altar upon which is an open Bible symbolizing the freedom of religion in our country; a picture of your church mounted behind the altar upon which stands only a cross, symbolizing the message of the church that behind the multiple gifts we daily receive standeth God, to whom we owe eternal gratitude.

POSSIBLE THEMES:

*Things for which we are grateful.
We thank thee, O God.
Out of life's abundance.
This day, and all days.*

SOME HYMNS:

"All Creatures of Our God and King"
"Come, Ye Thankful People, Come"
"Now Thank We All Our God"
"Let Us With a Gladsome Mind"
"For the Beauty of the Earth"
"We Plow the Fields"

SOME SCRIPTURE PASSAGES:

Psalms 67, 95, 118, 136
Deuteronomy 8:6-10
II Corinthians 9:6-15
Ephesians 5:15-20

SOME SOURCES:

Many magazines carry special Thanksgiving editorials, articles and poetry.

Choric Interludes by Mildred Jones Keefe, published by the Expression Company, Boston, Mass. This book has a section of choral readings devoted to Thanksgiving.

Anthologies of poetry. Consult your library or bookstore.

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Taking Down Another Fence

THERE WAS A TIME, at about the turn of the century and before, when many county Sunday school conventions were conducted for the conversion of souls. There were other purposes, of course, but one has only to read the accounts of these conventions in the papers of that period to realize that these gatherings were saturated with evangelistic passion and method. The hymns and general methods of the period were cast in the mold of the evangelistic purpose and the revival system of the times and not in the methods of religious education as we know them today.

In recent years things have been different. Evangelism, and its expression in the revival, developed excesses that the developing Christian education movement could not stand. And the new movement branched out in directions that the older evangelism could not understand. The Sunday school conventions turned their attention to the saving of the entire life and gave less thought to the language about saving the soul. A standard book on religious education made an elaborate analysis of evangelism and religious education and showed that everything that each was the other was not.

These general statements do not apply everywhere, of course. For some people, and some religious groups, evangelism and education were never divided. Many evangelists combined a sane educational approach with their passionate evangelism and numerous educators threaded a concern for personal commitment through their "technique." But on the whole, the strong early trend towards a fusion of evangelism and education was followed by another that drew them apart.

Another general trend is now under way. The two are coming closer together again. The best way to say this is to state that the educational and evangelistic forces of the various Protestant denominations are working together and separately in the Mission to Christian Teachers and that the joint efforts are being taken care of by the International Council of Re-

ligious Education and the Department of Evangelism of the Federal Council of Churches. These Missions are the program for this year of the United Christian Education Advance.¹

The plans for this united effort have been a year and a half in the making. The most significant thing about the plan-making is the fact that as soon as the idea of a strong evangelistic program among the church school teachers was proposed, *it was seen at once that this was an effort in which the evangelistic and the educational forces must team up.* The recognition of this fact was instantaneous, unanimous, whole-hearted. This awareness of the necessity of cooperation rested upon a realization of two facts: in the on-going business of church school teaching lies our richest evangelistic opportunity; our entire educational program would be vastly more effective if to all its present values there were added the cap-sheaf value of wise guidance in personal commitment.

This instant choice of a joint path by these two forces rested as well upon a basic conviction that has been slowly maturing and in this united Mission has come to a practical head. That conviction is this: the evangelistic program of the church has something at its heart that is bigger than any method or name by which it has been at any time expressed—a passion for personal enlistment; and the educational program of the church has at its heart something that transcends any method or name by which at any time it has been expressed—the guidance of life within the experiences of life. These two values are being wedded, fused, brought together into a living unity that will be greater than either and enrich both.

This will not take place at once in one series of meetings. It will take time, but it is under way. It is not coming through compromise or a weak seeking of a meaningless "middle road." It is the result of a true synthesis of two indispensable values that have become embedded unfortunately in two extreme methods of expression and thus became alienated. It means broadening the pattern in which Christian education works, breaking down another fence by which we have sometimes too much penned ourselves in. As such, it is being warmly welcomed. May these Missions this month seal in action a union already under way in mind and spirit.

MOST OF US are concerned about rehabilitation after the war in the areas of health, food supplies, economics, and political life. Few of us are aware that in education too there is an equally pressing need. A simple review of the ruthless steps which have been taken by the totalitarian powers to stamp out completely instruments of literature and culture will amply show why this is so. Attempts have been made to create "cultural deserts": books have been carted away or burned, teachers and other intellectual leaders liquidated, and libraries destroyed. Steps have already been taken to deal with this situation.

For more than a year a group of educational leaders of America have worked together through the Liaison Committee for International Education to inform themselves and the political and educational forces of the nation regarding the educational problems of the war-torn countries of the world. As a result, an International Education Assembly was convened at Frederick, Maryland in early June.

Out of the interest and concern which came to a focus in this assembly and other like conferences, the United States sent a delegation to London to a Conference of Allied Ministers of Education to collaborate in steps for meeting the educational needs of those children who have for years been deprived of their natural rights and normal privileges. Out of this historic conference has come the draft of a United Nations Organization for Educational and Cultural Reconstruction. This draft is now before forty-four nations for consideration.

In the meantime, the London Conference has set up a temporary organization of practical programs of educational service. These programs are for the production of needed text books, supplies for the training of leaders, and effective visual and oral aids. An inter-library loan program of photostatic copies will be required.

These efforts stand as eloquent testimony to a heightened appreciation among the United Nations of the significance of education as a social process. They reflect a new attitude and conviction regarding the relationships of people, a conviction that the welfare of the world and the cause of peace may best be served by a cooperative process where the peoples of the world meet as equals instead of in terms of political power or wealth.

¹ See list of Missions on page 16 of this issue and material in recent numbers: June, page 18, July-August, page 13, and September, pages 14 and 16. The review of the new book "Revivalism in America" on page 30 is of interest in this connection.